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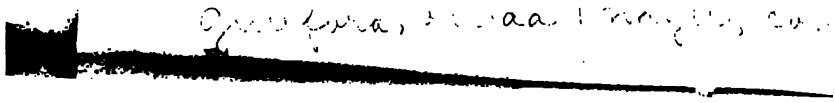

Guilford, Florida Triangle Co.

THE USE OF A LIFE:

MEMORIALS

OF

MRS. Z. P. GRANT BANISTER.

"Lord, thy pound hath gained ten pounds."

AMERICAN TRACT SOCIETY,
150 NASSAU STREET, NEW YORK CITY.

PREFACE.

In preparing the first chapters of this memorial free use has been made of an article in "Barnard's American Journal of Education" for September, 1880, by Rev. John P. Cowles, of Ipswich. Materials furnished by Mrs. E. C. Cowles to the first "Life of Mary Lyon" have also been drawn upon. That book is now supersede. In this volume, Chapter VI. and portions of Chapter X. are from the pen of Mrs. Cowles. This work was undertaken primarily for family friends, and at their cost; it is hoped it may promote interest in the Christian education of young women.

The compiler returns grateful acknowledgments to those friends who have furnished letters and sketches necessary to the work.

L. T. GUILFORD.

CLEVELAND, Ohio, October, 1885.

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MRS. Z. P. GRANT BANISTER.

CHAPTER I.

CHILDHOOD AND YOUTH.

AMONG the slopes of the Green Mountains, in the northwestern part of Connecticut, lies the hill-town of Norfolk. Here, May 30, 1794, was born to Joel and Zilpah Cowles Grant a daughter, the youngest of five children.

After a course of more than eighty years, on December 3, 1874, the life begun in that Puritan home ceased on earth; but it was a life so full of vigorous mental activity, of wide-spread and permanent influence on the training of Christian women, of harmonious Bible ethics and graces, that to make some record of it has seemed a duty to the cause of Christian nurture.

Those summit-towns of Litchfield County were scarcely thirty years from the wilderness. The smoke of many a fresh clearing still loaded the summer air, and the howl of aboriginal wolves

yet scared the winter nights. In a square brown house of one story, with a kitchen, a parlor, two bedrooms at opposite corners, and a lighted entry on the street, the child Zilpah was cradled. The dwelling stood half a mile from the present Grantville Station on the Connecticut Western R. R., high up on a long and warm slope opening far away to the south and west, and it commanded a large and goodly prospect of hill and dale, farmhouse, field and forest, mill and mill-stream. Hard by, to the northwest, slept, and still sleeps, a beautiful pond, with a treacherous bog on the north, and at the south an outlet, whose stream supplied music and served a grist and saw mill before reaching a confluent. Four Grant brothers, with their well-filled families, children and parents not less than thirty, lived near the lakelet within gunshot of each other. Tradition delivers that these Grants were of Windsor stock, and came thence to Norfolk in the earlier emigrations after the middle of the last century. Many of them were strongly marked with the Scotch grit and toughness which lately have made the name a household word for the world. Several besides the subject of this memorial were gifted with intellectual grace and strength which might have fitted them to work and shine, as she did, in the high domain of mind.

Joel Grant was a thrifty farmer, and his acres of chestnut soil, rich, and still virgin, yielded the family a comfortable, though not a splendid, livelihood. He was a powerful man, of strong muscle and brain, remembered with warm affection and reverence as long as any lived that knew him. His wife, somewhat reserved of speech, was utterly unreserved of work and care, her lips brimming with sacred hymns and loving-kindness, her mind ever full, and still freshly filling itself from the pages of Holy Writ. Their pioneer home on the hillside knew neither paint nor carpet; but it knew peace and love beyond many a lordlier mansion. The type of character of which Joel and Zilpah Grant, Aaron and Jemima Lyon, were examples lies embalmed in precious spices in the history of the church. The doctrines of the great reformers, laid down in their solid faith, formed the substratum of a soil which bore not only sturdy oaks that were towers of strength, but luscious fruits of social happiness and sweet flowers of domestic love and joy. In such a garden did God plant this His seed.

The stroke which removed from the child her earthly support and protector came before she was two years old. While a furious snowstorm was raging, March 16, 1796, her father was instantly killed by the fall of the well-sweep in his

own yard. Often must she have tried to recall in childish vision the scene when her mother held, amid the driving snow, the lifeless, stiffened head in freezing hands till assistance could arrive to bear the dead body of the husband and father within. To the end of her days she mourned that she never realized his care and love. When he was thus suddenly taken from life his oldest child, Elijah, not yet fourteen, took upon himself the care and much of the labor of the farm. The guardianship of the orphans and the counsel for the widow came upon her brother, Samuel Cowles. Never had widow a truer guide or wards a more kind and faithful guardian. They loved and trusted him as a father, and were to him as children.

The tie between mother and daughter is thus depicted by Mrs. Banister in a fragment written in advanced life: "My bereaved mother clung to me, her fatherless babe, with increased tenderness, and kept me with her as a sleeping companion, treating me as an affectionate friend through my childhood and youth. Her ascendency over me was, perhaps, as entire as was ever that of a judicious mother over a confiding child, and I spontaneously rendered her the obedience of my heart. When she requested me to perform some uncongenial service, the remembrance of

what I owed to her would lead me to go forward cheerfully and accomplish it. I have no recollection of ever knowingly acting contrary to her expressed will, though I remember her chiding me for being troublesome by playing with the articles of her work. I also remember being reluctant to answer her inquiries and of being guilty of equivocation respecting how I came by a pair of scissors which I had taken from a schoolroom where they had been left. She led me to see my fault in an odious light, and when she was chastising me for it I felt that she was doing it in love—was inflicting the punishment I deserved. Never before or after this do I recollect attempting to conceal anything from my mother, or of choosing that she should not know anything that I said or did. Once when I adduced reasons for her granting me some indulgence with my playmates which she had denied, she kindly said to me, 'After I have told you that I do not think it best, you should never say anything further;' and, as the matter stands in my recollection, I never did. The filial confidence which my mother's character and treatment inspired in my young heart—"

The sentence was never finished, but the portrait of the mother is no uncertain one. Other touches are added by the pen of a descendant:

"Mrs. Banister's mother was a rare woman.

I have heard from her children that she could repeat the whole of Dwight's 'Collection of Hymns.' When spinning she had always an open book at the head of her wheel; when ironing, one upon her table; and was thus, while her hands were at work, reading or committing to memory something of value." It is to be added that in her self-distrust she long delayed making a public profession of religion, uniting with the church at the same time as her daughter, and, probably, never prayed audibly with her children. Her habitual current of feeling had something of melancholy, but this characteristic was certainly not transmitted to Miss Grant. The father was of Puritan stock, upright and downright in character. The oldest son lived to be Deacon Elijah Grant, of Colebrook, and was most highly respected through all the vicinity. He was a great reader, with a remarkably accurate memory, being able to give the year and month of most local and many historical events. A family legend preserves the history of a race between the little daughter "Polly," as she was called, and her next older brother, James, as to who should read the Bible through the quickest. She was beaten by a boyish "cross cut." He made one column of the two.

The schoolhouse and school were in the neigh-

borhood of the Grants. Both are vivid recollections in the minds of the few yet living whose infant feet were wonted to the place. The old New England schoolhouses had a family resemblance. The low, unpainted structure, having a battered door in the middle of one end, and a rough stone, tilted awry, for convenience of mounting to it, was usually located where two roads met. There was an entry for the boys' caps—overcoats were not in those days—a fireplace on the same side. Next, a closet for the girls' "things," which also served, on occasion, as a place of forced retirement for the naughty. Long desks filled the other three sides of the square room, the higher benches placed behind and the lower ones in front—a gradation which, after all, left many of the dangling feet swinging free of the floor. Opposite the fireplace was a table, and a chair with a teacher in it. This was all the preparation; the rest was only live scholars and lively work. Here were throngs of athletic young men, who could handle scythe and rake, hoe and axe, as young men now handle bat and ball; fair girls, who could be kept from school only by violent storms, even then often brought and returned by the father's wagon, sled, or sleigh. Blackboard or crayon, globe or wall-map, there was none; nor any more were there school-registers or marks of any kind. No one

hole where refractory scholars were let down. Possibly some recollections connected with this primitive penitentiary added force to the objections she was afterwards wont to urge against the very young being allowed to teach. More than one graduate of Yale took in this summer school his early lessons from her lips. Even then "she could not bear that a pupil of hers should not advance." With an equal love of learning and of teaching, her first experiment fixed her career. The summer of 1810 found her again in the school cabin at Paug. The next two summers she taught in the adjoining town of Winchester, where the Rev. Frederic Marsh was then pastor. The winters of these years, as she was developing into womanhood, were spent in the home with her mother, sharing the toil for their common support and reading with her the solid books that found their welcome way to the narrow room. Thus the warp and filling for many a piece of flannel was spun as the two wheels buzzed side by side, and some version of the Psalms, sundry pages of Mason on "Self-knowledge," or Baxter's "Call to the Unconverted" were conned over. At intervals the daughter went abroad to spin, twirling meanwhile a thread of destiny that was to lead to other scenes.

From the first dawn of thinking God and his law had been much in mind, and the youthful intellectual life was not more characteristic or more intense than the life of the soul. It was only when she believed good might be thereby accomplished that Mrs. Banister alluded to her early religious experience. The Holy One led her into the path of the just which she trod so long by a way he has conducted many of his children who excel in strength.

She once related that, at five years of age, she felt condemned at having expressed a preference not to attend with her mother an afternoon meeting, and she remembered distinctly her pain of conscience as she stood by a chair after her mother had gone. It was the beginning of a mental struggle that lasted twelve years.

That dutiful little girl, who lay so close in the love of a good mother, kept holy the Sabbath day, attended all church services, learned the Catechism with the proof texts, prayed, and was outwardly blameless. None the less, for all this fair conduct, did she see more and more clearly her guilt in the violation of perfect law. "At twelve," she said, "I had great solicitude. At periods it was intense. It became my custom to commit myself to the care of God in a prayer before going out. On one occasion, being in great

haste, I thought, 'It can make no difference,' and omitted my devotions. I was thrown from my horse and narrowly escaped death. This seemed a divine reproof." In after life she was wont to draw a distinction between depending on prayer and depending on God.

These religious feelings were deepened when she found herself surrounded by the young immortals of her school. She soon attained a celebrity rare in that region, and was sought year after year, in Norfolk and the adjoining towns, for both summer and winter schools. Intuitively she had discovered the true means of waking up and drawing out mind in the culture and discipline of the attention. A paper prepared after 1830 for a Teachers' Association unfolds the principles of her earlier as well as later practice. Parts are here given:

"The power of attention or concentration of the mind to the object before it must first exist in the teacher, and it is one which every teacher may have, however humble her order of native talent or her acquirements. This distinctness and fixedness of apprehension will make itself felt by the pupil.

"Here is a child taking its first school lesson in the alphabet. 'What is that letter?' 'A.' The teacher wishes indelibly to fix and connect

that form and that name in the pupil's mind. She will not frighten him by a hard tone or stupefy him by a dull one, but she will aim to make a vivid, permanent impression of that letter. It will be a prominent object till he has secured the idea of A. The scattering of attention by diffusing and multiplying objects more than the mind can grasp is a great loss of power. She may turn to another letter, but it will be for the sake of showing that it is not A. If it is the pupil's first lesson he will perhaps call it A. But the teacher says gently, 'No. Do you know that letter?' 'No, ma'am;' for thus questioned nothing in the teacher's tone or manner makes him afraid or ashamed to answer simply. The teacher says, 'When I ask you a letter that you don't know you may say so. What is that letter?' 'I don't know, ma'am.' 'That is right. When you don't know always say so. Now (pointing to A again) what is this?' 'A.' 'Yes; you begin to know A,'' and her looks are pleased and congratulatory. She may then compare it with other letters, showing him differences, still without giving any other name, and returning again to the starting-point, perhaps a dozen times or more in one lesson, require him to repeat it, then find it himself and in new places, till that initial letter of the alphabet and of attention is fixed for all that depends or

follows on it. The child returns to his seat with a happy consciousness of something gained since he left it. He has no idea probably of any other acquisition than to have learned the name of A, though he may have an undefined satisfaction in the conscious exercise of the faculty by which he has obtained it. But the intelligent teacher knows that with that single item of knowledge her pupil has been taking lessons in attention, comparison, discrimination, correctness, truthfulness, independence, and firmness. The little tyro knows what he knows and distinguishes it from what he does not know. He honestly acknowledges his ignorance, and will be less likely another time to put guessing for certainty. Thus in this act of acquiring one of the first and simplest elements of knowledge may be laid part of the foundation for mental and moral habits of a high order. Let no teacher think that narrowing to a point is a limiting of power. Having gained a clew by this single instance, she has established a connection between the pupil's power of attention and this faculty in her own mind. She will wisely hold and follow it with all the other clews it involves. She goes by it from letter to letter, fixing one at a time, and training the desired power by combinations. Though the pupil sees not all of interest the teacher does in the com-

bining and classifying of letters, it is a precious encouragement that the use of any mental power is itself a pleasure. This is the more important to be borne in mind when the nature of the lesson or the teacher's time admits but little opportunity for illustration, and the interest must depend on a voluntary attention. This exercise may make a lesson that seems hard and dull in the beginning an occasion of mental and moral delight. A teacher should not fall into the quite common mistake of weakening this primary element of power by too diffuse explanations and illustrations for the sake of interesting, instead of wisely concentrating forces to the present point. However she may occasionally win and prolong attention or refresh weariness by amusing, she must not allow attention to depend on being amused.

"The various subjects of knowledge and the various faculties of the mind have their adaptedness, but it is the due presenting of objects that quickens the faculty upon which all definite knowledge of any subject depends. The teacher will aim so to present an object as to secure attention. She will not rest until this is secured, when she may present additional objects or the same more fully. Though our present views have been chiefly confined to the application of attention in the earlier stages of reading and spelling,

yet it is claimed that the exercise of this same grasping, acquiring, persistent power is a main element of successful action in every branch and stage of education, in every knowledge, art, and pursuit in life. It is a philosopher's key, an artist's tool, a steady, conquering power in every achievement. The teacher who is developing and exercising this faculty is training her pupil for life-long advancement, conquest, and useful effort."

This paper gives the fundamental note of her method of teaching from the very first. Scenes like the one described were acted over every lesson from A to Z in those little mountain schoolhouses. But it is far from sounding the whole chord. A letter written in 1856 gives the strong undertones: "When I had charge of a district-school, composed of differing sexes and ages, it was my aim to do as well as I could for all, for each committed to my instruction and guidance. The words of our Saviour affected me deeply, 'He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much.' As long ago as 1811 I generally remained in the schoolhouse, after dismissing the school at the close of the afternoon, to ask myself whether for that day I had done as well as I could, and wherein I could

do better in future; also what advancement in application to study or improvement in conduct I should seek for the school, and what pupils needed personal attention. The next day I acted on the conclusions to which I had the day before come."

A casual observer who passed her on the road as she went to and fro would perhaps have turned for a second glance. Her figure was tall, erect, and well proportioned; her head finely set on her shoulders. The forehead was high and dome-shaped, and the pronounced features comely with the expression of kindness, dignity, and power; dark, golden-brown hair, plainly arranged; piercing black eyes, luminous with life and intelligence; a composed and somewhat stately carriage, and a tasteful, lady-like dress, all made her a marked person at that age as ever after.

The inner life of the young teacher so scrupulously watching over her little flock was filled with one desire. The hunger and thirst of her soul was after righteousness; the united longing of the whole being was for peace with God. With her there could be no half-reception of truths, no misty, undefined, or shifting sense of obligation. Heaven and hell to her were solemn verities. She believed in the existence of a personal, holy, Almighty Being as she believed in her own iden-

tity, and her accountability before him was a reality as abiding as the force of gravitation.

That retired rural society had already afforded what she had made the test of her own sincerity. It was the custom for the young people of the neighborhood to meet in lively intercourse at each other's houses and close the evening by a dance. Young Zilpah Grant was fond of this pastime, but when it was represented to her to be inconsistent for one seeking religion, she gave it up wholly, though not without a twinge of conscious sacrifice. Her spiritual development is described in her own words:

"During these years I listened with great eagerness to those who conversed or spoke on religious subjects. There was a continual increase of religious anxiety. I went to prayer-meetings and prayed for my pupils that they might be under right influences. I might not find, but I would seek, and I decided that while my probation lasted I would endeavor in everything to take a course suited to secure my salvation. One Thursday evening I sought Mr. Marsh and laid open to him my distress. The sense of sin was overpowering."

Mentioning this visit in a letter to him, she wrote, "My definite object in calling was to request your intercession in my behalf. In the

world of woe to which I was hastening I would be saved from the reflection that, in the last few days of my probation on earth, I did not ask the prayers of one who had power to prevail with God."

Fifty years later she again recalled to him the interview: "You remember that on Thursday evening, September 9, 1812, when I was on the borders of despair, and expecting to sink by the weight of my own sin to perdition, and was feeling that my guilt in not acknowledging God, in rejecting Christ, and in quenching the Spirit was too great to be forgiven, you said in reply to Miss Sarah Benedict, who stated this for me, 'It is as easy for God to forgive ten thousand sins as one. If Christ had not died he could not have forgiven one sin. Now the way is open to forgive all sin.' This resuscitated expiring hope. After leaving your house I said to Miss Benedict (godly woman), 'Do you think there can be any hope in my case?' She replied, 'Yes, surely there is great reason to hope, for God is merciful and ready to pardon and save.' Memorable nights and memorable days were those!"

A characteristic crisis was near.

"The next Sabbath morning, September 12, 1812, I went into the schoolhouse to be alone. My mental agony was very great. At length the

idea came, 'How beautiful is that justice which has denied peace to such a sinner!' I became absorbed in the admiration of God's justice. It was infinitely lovely, and I must for ever praise him in the world of retribution for not receiving so vile a being into the abode of purity and bliss. There was then no manifestation of Christ. I remember it was a beautiful day. After church I spoke with Mr. Marsh, and he gave me 'Doddridge's Rise and Progress,' requesting me to read it. To the question put in a letter, on what principle I lived, I replied that I strove to do what was pleasing to God." Such were the first treasures of the kingdom revealed to this soul which was afterwards to enter so abundantly into possession.

Like all who have enjoyed its fruition, she wrestled for this inheritance in the secret place of communion with the Father. To pray apart daily was a necessity from the beginning of her course. Often, in the small dwellings that were her abiding-places as a boarded teacher, time and retreat must be sought with care. Once it was a closet under the stairs where hung the farmer's extra harness and horse-trappings. There in early morning, before the family were up, she was undisturbed. Wherever she might be, for sixty years she placed herself every day alone before

the One seeing in secret. "If ye call upon me I will hear," saith the Lord.

On the last Sabbath in February, 1813, she stood side by side with her mother in the church at Norfolk to take the vows of a Christian profession. The pastor, Mr. Robbins, was too feeble to have anything added to the services of the regular communion the next Sabbath. It was almost the last of his public ministrations.

She received baptism at the time, and of course her baptismal name, Zilpah Polly. Out of delicacy towards her mother's supposed preferences she said nothing of her wish to be called Mary, and did not learn till some time after her mother's indifference on the matter.

Between this epoch and the memorable April, 1820, when she went to Byfield, there were seven years of growth, of training and pruning by the Father's hand. In these years Mary Lyon, her after-time coadjutor and friend, grew up to womanhood among the secluded hills of Western Massachusetts. There, one May Sabbath, she went up on a hill-top alone and "dwelt upon God's wisdom and holiness and justice and truth" till peace came to her troubled soul, and she exclaimed, "O God, thy ways are perfect! Be thou my everlasting portion!" The two had chosen alike while as yet they knew each other not.

Miss Grant taught the next three years either in Norfolk or Winchester, "having continually new views of God" and a deepening sense of responsibility for the souls committed to her care. Her pastor, riding by the schoolhouse one morning, was asked a question which had lain on her heart. "Would it be proper and right for her to lead the devotions of her pupils audibly?" "Right, certainly, and quite proper, if she felt it her duty," he said; and she was perhaps the first female teacher in the country who prayed in her school. "It was not done then," was her remark long afterwards. Her study to make the most of each one of her pupils, and her keen delight in watching the out-striking of thought in them, became permeated with the solemn conviction, "All this is for eternity!" The strong influence she soon gained over those young minds was wielded more and more to the end of their consecration to their Maker.

In the summer of 1815, while teaching in North Goshen, a village lying near, there gathered over her "a great cloud of darkness." For weeks she struggled and fought towards the light; but between her soul and it there hung the impenetrable veil of God's eternal purpose in electing some to everlasting life and some to everlasting death. In her distress she went down to

Winchester to the pastor who had more than once spoken the word in season. "I told him I was decreed to final banishment from God; that, just as this was, I could not cease to suffer in the thought of it. Then followed a season of repentance for sin which ended in a revelation of Christ as the Mediator in a light I had never before seen him." Great alternations of feeling succeeded; but the Sun of righteousness had risen, and that darkness fled for ever away.

From childhood the Bible had been read by her habitually and large portions of it committed to memory. Its treasures of richness were now opening and revealing themselves to her mind and heart, and she was already fertile in devising ways to make her pupils know and love it. Thus to the verge of twenty-two, in the companionship of her wise mother, the character of this village schoolmistress was formed. The fear of God was its ruling motive; it was rational, strong, and winning.

But He who sits as a "Refiner" had prepared the purifying furnace. In April, 1816, having conducted the winter school in Winchester, she was seized with pain in the right side. For three months it gradually grew worse, but she did not relinquish her post till, in July, a more violent attack forced her to go home, where she lay for

some time dangerously ill with pleurisy. The pain did not really leave her for three years, and she became "diseased all through." With equal docility and fortitude she underwent the severe medical treatment which marked the country practice of that time. Great blisters were kept for weeks at work on the aching side, and doses of mercury produced the long-continued "salivation" then supposed to be beneficial. But the deep-seated pain continued. She wasted away to a shadow and was told that she must die. "For two years I looked into eternity. I had no desire to live. I could not pray for life." It seemed that, while still young, she had finished all God had for her to do, and the end had come. In the calmly-poised soul there was neither regret nor fear. It was God's will. It was right. Through the long months she waited quietly and solemnly for the coming of His feet who should summon her across the border of the spirit land. Still the message came not. Slowly the vital energy gathered itself; she rose from the bed of languishing and looked out again on the world; but in the fifty-eight years that lay before her she was never to know another day of real health. Again and again was she brought to lie down in the shadow of death.

In the full success of her career she was forced

to give up the work for which she was most eminently gifted. She accomplished much, but it was because every moment of respite was crowded with well-ordered activity, and mind and soul triumphed over bodily weakness and pain. While she waited for the end of life God had made her ready to begin it.

In the first summer of her illness a new pastor had been settled in her native parish. There came with him, to be present at his ordination services as a deeply-interested spectator, his invalid brother. The visitor was a tall man, slightly lame, of an aspect serious and serene. His Christian sweetness of temper and desire for daily usefulness endeared him much to the hospitable people of Norfolk during the weeks he passed there. It was the Rev. Joseph Emerson, who was afterwards to exert so great an influence over Mrs. Banister's life. This man, who had presented his first and well-beloved betrothed with a Bible and a Euclid's "Elements of Geometry;" who, in this journey for health, assembled every day a class of young ladies for profitable reading, would have had sympathy of soul with the sick one there, had he known how she had thirsted for truth. There was, however, at this time no communication between them. During her convalescence, two years later, she read his work on

the "Millennium." The pictures there drawn of the coming glory of the church awakened her interest in life, and she "longed to do something for God." While in this state a missionary destined to a foreign field invited her to accompany him. A long and severe struggle, which passed through several phases of self-renunciation, finally ended in a negative decision. Soon afterwards a prospectus of Mr. Emerson's school fell under her eye, and upon it she pondered. Her mother had married; she was alone. Her mind cried out, as it were, in its hunger for food, enticed by the certainty that more knowledge meant more power of doing good, stimulated by the desire to lay more precious gifts on the altar. But how was she to gain it? The way would be opened if the Lord had further need of her, and she spread her wishes before him at the mercy-seat. Her pastor, the Rev. Ralph Emerson, sympathized fully in her feelings and efforts. Between them sprang up a mutual esteem and friendship, delightful and valuable to both. Under his guidance, in the winter of 1819, a group of youthful aspirants studied Grammar, History, and English Literature, and Miss Grant's toil in the schoolroom did not prevent her being the leading spirit among them.

CHAPTER II.

MR. EMERSON'S SCHOOL.

FAR away in the northeast corner of Massachusetts the new "Female Seminary" had been opened. Its principal—the ex-tutor of Harvard, the ex-pastor of Beverly—was fired with a holy zeal in the work on which he had entered as a called apostle. In it he was a pioneer and an originator. His respect for the understanding of woman was sincere, and he seemed to forecast the power she might wield to bring in that millennial age on which he loved to dwell. He longed to open to her ardent, inquiring mind the truths of mathematics, of science, of philosophy to her yet unknown; but to show her the treasure-chambers of Holy Writ was a more exceeding joy.

It is impossible for this generation to go back sixty-five years and understand what a novelty was that institution of Rev. Joseph Emerson's at Byfield. As yet girls' high schools were not; there were no Protestant female seminaries in existence. The college education craved for the sons was undreamed of for the daughters; and, except in isolated instances, no literary or scientific attainments were within their reach, beyond

the ability to keep a summer, rarely a winter, district-school. The whole modern interest in the higher education of women, and the numerous and munificently-endowed institutions for its prosecution, have arisen since then. The enthusiastic head of the Byfield Seminary was no unimportant agent in this advance.

Two pupils at least were waiting for his instructions who afterwards manifested in their own persons the influence of consecrated and trained intellect in an ever-widening circle. What he was to Miss Grant will appear in this record; what to Mary Lyon those only can fully know who have heard her say, "My dear teacher! now in heaven."

The Norfolk educator looked with longing eyes towards the distant, newly-opened fountain of bright waters. She was twenty-five years old. It was a strange thing that a woman should wish to know more than she already knew, stranger still that one so old should wish to go away to school. She shrank from anything like singularity or expressed independence of others' opinions. Though possessed of uncommon force of will, she was clothed with modesty and strongly conservative, then and always. But she was "not her own." She committed the case to the Lord, and laid open to her mother her whole heart, asking

permission and counsel. The mother simply "did not oppose." The oldest brother, without whose approval she could not go, was to be won over. More than once she described the hours of thought spent in the problem. "I studied on what I should say to him as a lawyer studies his plea." It would have been an obstinate judgment which could resist the arguments so marshalled, and the assent was gained. With a like craving for knowledge, and resembling her in the natural constitution of his mind, Deacon Grant entered kindly into her plans for self-improvement. Had he been able he would gladly have saved her the struggles of the few following years, but it was only by unremitting toil and economy that the needs of his own large family were met. On one occasion at least he found a way to render pecuniary aid to his sister, and she was never unmindful of the obligation.

All obstacles having been removed, in April, 1820, taking her whole fortune of fifty dollars, Miss Grant set out on the long journey of three days to that place distinguished in the history of female education and of Christian benevolence. She had once seen Mr. Emerson, and took a line from her pastor to him. He received her into his family, and she spread her wings in the new atmosphere.

Before us lies a pile of yellow manuscript-books, on the ribbed and rough-edged paper of three-quarters of a century ago, comprising more than six hundred pages of closely-written, but perfectly legible matter. A part of them are simply dated, "Byfield, 1820;" a part labelled, "Notes written from the lips of Rev. Joseph Emerson, in his familiar lectures on 'Intellectual Philosophy.'" Nothing could furnish greater proof of the writer's teachable and truth-loving spirit. We learn much of what was said in that school-hall to Zilpah Grant and Mary Lyon, Amanda White and others, their companions and friends—the "good seed sown in good ground."

We may imagine the plain seminary building, a former meeting-house scarcely altered, with its fifty or sixty pupils, "ranging in age from gay misses of ten to sedate, grown women." They sit on long benches, at unpainted desks; there is a simplicity of furniture and attire, where the tuition bills are twenty-five cents a week and the pupils sweep the room in turn. Before the mind's eye rises the tall, emaciated central figure, slightly bowed, but instinct in every nerve with intellectual and spiritual life—the man of God, the instructor, revered as a father, beloved for his own unselfish love.

Those who saw and heard him remembered it long as day by day and in the weekly prayer-meeting he set forth with rapt reverence and tenderness the truths of that Book which for twenty years had been studied by him as by few men save Baxter and Bunyan. Its words were ever crowding to his lips; to stamp its impress on the young heart was to him the beginning and the end of all teaching.

"Oh, my mother!" wrote Mary Lyon in the first weeks of her pupilage, "I know you would be delighted to witness our devotional exercises both morning and evening, to hear Mr. Emerson read and explain the Scriptures, to receive such pious counsel from his lips, and to unite with him in his fervent prayers at the throne of grace in behalf of his scholars."

We find these time-stained pages thickly strewn wth principles of education which can lose none of their importance as generations come and go, because they are based on the eternal laws of mind. They were not new to her who recorded them here. She had already practised them in those schools at Loon Meadow and North Goshen, but now she saw their length and breadth and depth in manifold applications, and they acquired new force both from reason and from affectionate reverence. They are the principles and maxims,

the minor regulations even, which, extended and ramified, made the schools of Derry and Ipswich what they were, and their legitimate descendant, the Mt. Holyoke Seminary, what it is. They are put here simply, sometimes in question or illustration in plain, familiar talk.

Let us listen with her to the earnest voice in perhaps the first lecture, May 3, 1820. "Logic, the art of using reason well, is the parent of all other arts. If we would be thorough in logic we must use it every day. Even in so simple a thing as cutting a pencil I would have you exercise your reasoning powers." "As to your conduct, I do not wish to have many particular rules. Consult your own sense of propriety, your reason, your understanding, and the Word of God. Make fervent supplications to Him who is able to lead you in the right way."

"I shall expect you to attend public worship, seasonably, solemnly, devoutly.

"You must not walk in the inclosures or fields without permission. 'It is best to leave contention before it be meddled with.'

"Be careful not to hinder each other in your studies; on the other hand, endeavor to assist each other. We are placed in this world for this purpose.

"Above all, endeavor to be instrumental of

each other's salvation. Literature compared with religion is vain trash, but when sanctified is of incalculable importance."

"I shall endeavor to make my instructions as plain, interesting, and useful as possible, and to show you why one method of teaching is better than another, for I do not wish you hereafter to refer to me as your authority for particular methods."

Here is a lecture on "Chirography," explaining the system he had invented, very like the most approved modern ones. The pencil marks across these pages, the mention of rulers, penknife, pencil, plummet, dividers, and india-rubber in the list of necessary materials, remind us that ruled paper and steel pens have changed all that, but it is still true that "of one hundred degrees of excellence in writing, eighty express legibility, eighteen rapidity, and two elegance." "There is nothing," he says, "in the structure of the female hand or the female mind to prevent her making a pen," and advises to "follow the fashion in all your conduct, if the fashion is as good as any other mode." The hand-writing of these notes bears witness that the instructions were heeded. It changed from a cramped, crude character evidently by painstaking, and became beautiful as engraving. After some years much use

of the pen modified its formal style, but it remained perfectly legible, easy, and graceful to the end of life. In a series of talks on reading aloud, that art is pronounced "a wonder of wonders, conveying by sounds ideas to the mind and sentiments to the heart."

"Endeavor to understand every word and phrase of an author. One book well read may give more instruction than a hundred read hastily." Again his enthusiasm is kindled on the subject of grammar. "It is a noble science, intimately connected with the characteristics of man, thought and speech. Rarely indeed do I read fifty pages without finding instances of bad grammar. Study it diligently, perseveringly." In this "hills on hills and Alps on Alps are rising."

Perhaps the long succession of pupils who at Derry, Ipswich, and South Hadley have been put through a rigid drill in English grammar owe something to this advice. Arithmetic, reading, spelling, definition—these last two he would have always go together—were lectured upon, and the best methods of learning and teaching them pointed out. A talk on the science of music he closes by saying, "In this lecture I have trod an unbeaten path." We can well believe it. There are many pages of closely-written notes on ancient history, natural philosophy, and astrono-

my. One sermon, on the "Signs of the Times," is given in full. Among the good things of the era in which he would have them rejoice is the formation of abolition societies.

The first fourteen weeks Miss Grant studied arithmetic. Like her teacher, she could see that the "language of arithmetic is the most perfect and simple of all languages," and make her pupils see it. "Young people," he says, "should be trained in much composing." "Not every kind and degree of careless scribbling has a tendency to improve the mind, but I very much doubt whether any exercise is more important than careful and attentive composition. There is no way in which we gain so clear a knowledge of a subject as to write upon it." "You will be happily successful if you write the truth and nothing but the truth. As I advance in years I am more and more sensible that this is extremely difficult."

Here are more than sixty pages of Mr. Emerson's criticisms on the pupils' essays as he read them before the school. It is impossible to discover which were her own. Over and over, with abundant illustration and emphasis, are given principles in which the pupils of Miss Grant and Miss Lyon were afterwards trained. "Mental improvement consists in subjecting the attention

to the will. One effect of close attention is to perceive the relations of an object, and thus to cause the remembrance of it. To that end each should be presented singly." But there was one plain point to which all lines tended. Was the discourse of reading aloud, we find, "If I read the ninetieth Psalm in the house of mourning, I ought to read it very differently from what I should to prove to you when it was written." Were the laws of motion and attraction the subject, "This study is suited to acquaint us with God. If a sparrow fall, the Christian who is a philosopher sees that God has caused it to fall, and this knowledge comforts us in affliction. 'Is there evil in the city and the Lord hath not done it?'" If he held in review the great characters and events of history and would animate them to know more, he tells them that "to investigate secondary causes is to trace the ways by which God operates in bringing his sons and daughters to glory." "Three-quarters of the Bible is history. If God dictates it, history must be important." Does he analyze for them the pleasures of taste, the emotions of beauty and sublimity, it is with the remark, "In the millennium there will be much more of elegance in houses, gardens, and fields than now. It would not be right now to devote that to ornament

which would be proper in a different state of the world. Then there will be no poor, comparatively speaking, none perishing for lack of vision." When he leads them into the sublime order of the starry worlds on high it is to say, "If the study of astronomy does not render heaven itself more interesting, remember that it is nearly lost." Does he point them to masterpieces of English literature, to Milton and Shakespeare (with a caution), it is but to emphasize the close study of a few books. Far enough from the course in any college are they now. "Edwards' 'History of Redemption' is the best book for instruction that ever was written uninspired. I should like to have all of you who hope you are Christians, or may hope it, read 'Edwards on the Affections.'" Here is gospel. "If you would learn to think, read 'Dwight's Theology,' one of the greatest works in the world." And these were the books they did read. For recreation their poetry was "Young's Night Thoughts;" their romance was "New England's Memorial." The second term, "Stewart on the Mind" was taken up. Never perhaps was the science of the intellect pursued with a keener zest. Practical points abound in these notes.

"If I could adopt the horrible opinion of Mohammed, that women have no souls, I would

urge on them the study of mental philosophy, on account of their influence in raising the other sex. It will assist us in improving the science of education, which is now in its infancy." "If a scholar commits with the idea only of reciting to his teacher, he will soon forget; if with that of remembering perpetually, he will be far more likely to retain his knowledge." "Those accomplishments which are calculated to gain the affections of a child are of great importance." Reference is often made to the scholars of that day—Dr. Griffin, Dr. Emmons, Judge Parsons. "Dr. Hopkins could study eighteen or nineteen hours out of the twenty-four, and Dr. Dwight pore over books the night through without lassitude." "Mr. Noah Webster, who is probably one of the greatest scholars our country affords, says five hours a day are sufficient for any person to study. Mr. Stuart, of Andover, who has a very superior mind and has made great improvement, does not study closely so much as that; but he learns as much in two or three hours as most persons learn in many."

On a subject which has greatly exercised the generations since his time we find the following, dated September 14, 1820: "The Psalmist prays that their 'daughters may be as corner-stones, polished after the similitude of a palace.' Much

is meant by this. Females are the foundation of society; they need sound judgment, energy, and vigor. They may be, and ought to be also, polished. The education of both sexes is committed to them. In half a century society must be composed of such as have been educated in great measure by females. Milton and Young have greatly mistaken the necessary character. What could Narcissa have done at the head of a family or with the care of fifty scholars? The man was made to govern, the woman to obey. Has the woman nothing to do but to obey? It is not said, Children, obey the father, in distinction from the mother. Woman has far more of commanding than of obeying to do. The sexes are mutually dependent. It is worse than foolish for one to speak against the other. This is a subject upon which you will need instruction, and I hope you will study it with prayer."

Only a very independent man would have directed attention to this matter in the town of Byfield or any other at that date. It was a frequent remark of Mrs. Banister that Mr. Emerson's side questions were wonderfully adapted to elicit thought. She preserved many, either her own or called out from his eager pupils.

"Why do some emotions harmonize while others do not? Is the improvement of taste ne-

cessarily connected with every good and virtuous disposition? Why cannot the imagination contemplate one object as single and alone?"

More frequently appear questions like these:

"If the soul is an emanation of Deity, how shall we answer infidels, who say that God cannot destroy himself, i. e., he cannot destroy the soul?"

"Does God do a thing because it is right, or is it right because he does it?"

"What evidence have we that the tempter of Eve was literally a serpent?"

How many of these, and many like them, were propounded by the discriminating and logical mind which could put questions equal to any of Mr. Emerson's, we cannot decide. One little glimpse of conversation may be quoted entire.

"Wednesday P. M., August 24, 1820. Question. What is the use of reason in relation to religion?

"MISS PRATT. It is of use to enable us to apply the rule of Scripture.

"MISS N——. To understand the attributes of God.

"MR. E——. Does not the Bible teach us the character of God?

"MISS WORCESTER. To convince of sin.

"MISS DOTY. To enable us to ascertain that

the Bible is from God by examining the evidences.

"MISS FROTHINGHAM. To prevent superstition.

"MISS GRANT. To understand the Word of God.

"MISS SAMPSON. To defend the faith."

Two characteristic things appear in this. One is Miss Grant's own answer; the other, that she omitted the name of the person whose remark was criticised.

November 7, 1820, was the close of her term as a pupil. With a loving hand she wrote out the concluding instructions of the day, whereof the opening sentence has a spread of old-fashioned sentiment: "Borne on the wings of time, we are wafted to that day to which we have looked forward with so much expectation and so much dread." There was the summing up and enforcement of the daily and hourly exhortations which were to sound all along their future lives: "You are going from these consecrated seats to mingle with your friends. See to it that you use your influence for their good. Avoid sins of the tongue. Relieve the poor, be eyes to the blind and ears to the deaf. Be ready to watch with the sick, to give a kind look to the cast-down." "Exert yourselves to evangelize the

world. How cheerfully must you be willing to labor and to toil that the destitute may be supplied with the gospel."

"Read and study the Bible much. It is a deep mine, in which you may dig for ever and find the ore increasingly precious. Read sometimes large portions at once, as the whole book of Romans in a day. Attend particularly to passages which you find especially interesting. Stop and feast your mind on them and enjoy a spiritual luxury. Read as though you were to be questioned on the Word, as you will be at the last great day. Read it through in course once a year with docility and devotion, looking to the Father of lights that he would enable you to know the truth."

Mr. Emerson soon discovered Miss Grant's familiarity with the Book of his heart. He was at this time preparing for Sabbath-schools an Outline of Questions on Scripture History, the first of that class of publications ever written, and he eagerly sought her assistance. Instead therefore of returning, as she had expected, to her Connecticut home, she remained in Byfield through the winter and the ensuing summer of 1821, teaching certain classes, aiding in preparing the "Union Catechism" for the press, and reading under Mr. Emerson's direction.

In the early spring there appeared in the school a young woman, not three years her junior, whom a like enthusiasm had brought thither. In person and manner the contrast between the two was great. The new-comer was of medium height, though her large head and shoulders and square-built frame made her seem rather below it. Wavy, light auburn hair, great blue eyes, a long, clear-cut nose, and wide, expressive mouth were the features of a face out of every line of which beamed an ardent, benevolent soul. Complete inattention to conventionalities in manners and dress was joined with extraordinary energy of body and mind, both undisciplined. Such, in outline, was Mary Lyon when she went to Byfield. The sweet solemnity of the place fell gratefully upon her. It was a summer of the visitation of the Holy Spirit. To her mother she wrote, July 21, 1821,

"We have a prayer-meeting on Saturday evenings for those members of the school who dare to hope that they have an interest at the throne of grace, and these constitute about half our number. Miss Grant expressed her views at one of our meetings in a most affecting manner. She feared, she said, that the Saviour was here wounded in the house of his friends; that Christians were grieving the Holy Spirit, and that the

state of their hearts presented obstacles to His special presence and work. The solemnity, affection, and tender solicitude with which she said this appeared to make a deep impression on every mind. Since that time a visible change has been in progress in the school."

The dignity and spiritual elevation of Miss Grant's character, her Christlike sympathy with every struggling soul, awakened Miss Lyon's affectionate reverence; and, on the other hand, the vast capabilities for usefulness that yet lay almost latent in the future founder of Mt. Holyoke Seminary did not escape the keen eye and full appreciation of Mr. Emerson's assistant. Between the two were soon formed the golden threads of that love which was to bind them indissolubly together.

In the first days of November they parted, Miss Lyon to teach in the academy at Ashfield, with a new baptism of love for souls, Miss Grant to go back to her native hills.

Neither could know then, or ever after, the far-reaching purpose in the divine plan which brought them both at the same time under the influence of such a teacher as Mr. Emerson. There sprang up for him in the hearts of both an exalted feeling of love and veneration which was never lowered.

Miss Grant's greatest solicitude and her outlook into the future were expressed in the following letter:

"BYFIELD, October 12, 1821.

"REV. MR. MARSH: . . . While you have received copious showers of divine grace we have not been forgotten. A number of the young ladies have been in some degree affected, and five indulge hope that they have been renewed in the temper of their minds. At present we witness nothing like general attention to religion. Some continue serious, others are becoming more stupid. Our hope is in Him with whom is the residue of the Spirit.

"I have never regretted that I made so great an effort to come to this place or that I concluded to remain through the present term. I have found Mr. Emerson's instructions just such as I needed. His daily remarks on the Scriptures are to me very precious. . . . I expect to return to Connecticut before the middle of November. Should my health admit of the undertaking, I shall wish to be engaged three or four months in my favorite employment. I should like a subscription school of twenty or thirty young ladies in a situation within a few miles from my dear mother. Where I shall be, or what I shall do, I know not. I hope my Heavenly Father will direct my path, and I

would not refuse to do whatever he shall appoint. I earnestly solicit your prayers that my way may be plain, prosperous, and useful.

"P. S. For more than a year I have flattered myself that I should be able to write next week, but it has been almost impossible to write a single letter."

Mr. Emerson made offers she "did not expect," urging her to remain; but her heart was steadfast to work in her native State.

The school at Byfield had done its work. In May the Seminary was removed to Saugus, then a retired village eight miles northeast of Boston. Shortly after commencing there Mr. Emerson addressed to Miss Grant a strong appeal:

"I need more assistance and the best that can possibly be procured. My pupils are not only much more numerous, but much younger and less pious than usual. I often turn my thoughts to one for whose former assistance I desire to bless God, one who has done more than any other young lady to raise my seminary, one whom my pupils are prepared to receive with respect, with affection, with the utmost confidence. We wish for your assistance both summer and winter.

"I have other reasons for desiring your aid in teaching my pupils and in attempting to instruct the public. I am more and more impressed and

distressed with a view of the extremely injudicious, defective, superficial, and atheistic methods of teaching in common use. I use the word atheistic in a negative sense. It is my decided opinion that you and I can do much more towards effecting a reformation by united than by separate exertion. I hope your friends—I need not say you—will view the subject on the great scale. The united voices of earth and heaven, of present and future generations, seem to call you hither. I hope no lion will be in the way of your coming."

Miss Grant was, however, already engrossed in her school at Winsted, taught in a single room of a private dwelling-house. In a letter of advice, written long afterwards to a young teacher, is found a sketch of one of her plans at this time for awakening interest in the Bible:

"For a year and a half subsequent to the autumn of 1821 I had charge of a select school in which the Bible had not been studied for recitation by the pupils. After securing their attention to their common lessons and to their weekly Bible exercise, I began, without any prescribed plan, to give out, at the close of the afternoon school, a question for such pupils as might have time, after learning their other lessons, to ascertain the answers. I stated that my best time for attending to it would be before the commencement of the

regular school exercises in the morning, and that I would be at the schoolroom ready to meet them ten minutes before nine. I was careful to state distinctly that I chose no one should attend to the question before she had prepared her other lessons, and that I considered it uncertain whether any of them could find time for it. The first morning a few came, and the number increased from day to day, till in a short time nearly every member of the school was present at the appointed time. They enjoyed the exercise highly. In the course of the first term the way was so prepared that for the remaining time the whole school learned a short Bible lesson every day, devoting not less than two hours each to the one prepared on the Sabbath and recited on Monday morning. During the ensuing year they attended to most of the historical parts of the Old Testament and some books in the New. In this study they gained more useful knowledge and more mental discipline than in any other. To this day some of those pupils refer to that school year as among the most delightful and the most profitable they ever passed.

"I will mention a few questions and topics that may aid you in selecting for yourself.

"Where was the first cemetery mentioned in the Bible? (Show the place on a map of Pales-

tine and the corresponding place on a modern map.) What objects of beauty were in it? What in the conduct of the purchaser of the field showed him to be gentlemanly?

"Where is money first mentioned?

"What young shepherd killed a lion and a bear? (What was the effect on his own mind of the recollection of this act?)

"In the history of which prophet is a lion mentioned? (The facts in 1 Kings 13 are sufficient for one lesson, the case of Daniel for another.)

"What man that lived to be aged had a reputation of strict integrity? (1 Sam. 12. The way to secure such a reputation is to earn it—to deserve it.)

"On each topic prepare yourself before giving it out. Make it a point to show your pupils how God views things. Let the exercise in the Bible be cheerful. When truth obviously solemnizes, stand in awe and let naked truth do its work, the Holy Spirit preparing the mind. Select subjects of natural history more or less. All should early learn to repeat in portions the names of the books of the Bible in their order, and finally to say them all as fast as they can speak. Teach pupils how to use a reference Bible and a Concordance."

It was nearly a year after her help had been

so solemnly adjured that Miss Grant ended her labors in Connecticut and went in February, 1823, to be with Mr. Emerson at Saugus. Here she "was busy fourteen hours out of the twenty-four every day in the week." But a place of work was being prepared elsewhere. The laborers had all unconsciously been girded. A year before, the first legacy ever left for the academic education of women had been made in Derry, New Hampshire. The trustees of the fund had during the summer erected a building. They were looking about for a suitable principal, and a committee of their number wended their way to the little seminary at Saugus, which had sent out teachers not a few. As they sat with the good minister and his family unfolding their desires, the name of Miss Grant was mentioned. A lady present spoke quickly, "Mr. Emerson can't spare her." Naturally the committee felt that the one Mr. Emerson could not spare was the one they wanted, and they offered her the position. She took the matter into consideration, and bade farewell to the seminary in November. The present of a watch as a parting gift called out a note characteristic of her style at that time.

"SAUGUS, June 21, 1823.

"Beloved Friends: Your benefaction has awakened my liveliest gratitude. . . The gentle whis-

per of this almost breathing associate will never suffer me to forget your kindness, your assiduity, your punctuality, which I have witnessed with increasing satisfaction. Its quick and constant motions shall admonish me of the speed of moments and of years and every day excite me to diligence. While time is ours may we so number our days that our peace may survive the catastrophe of nature. That our friendship may continue, that it may be ripened into the holy affection of angels and consummated in their bright abodes, is the ardent desire of your grateful friend,

"Z. P. GRANT."

That winter, by invitation of the committee, she visited Derry. "I went," she wrote afterwards, "that I might gain the data for judging whether I ought to accept the proposition to take charge of the new institution. With a deep sense of my want of the requisite qualifications, I at length felt such a conviction it was the will of God I should engage in the work that I did not dare decline, and it seemed to me I might expect direction and strength from Him who said to me, Go forward."

Six weeks were spent in making herself acquainted with the possibilities of the academy and the designs of its founders. She made known to them that her aim would be not only the de-

velopment of the intellect, but the training of the character according to the Word of God, and this that woman might be made worthy to render the service of a consecrated life to her generation. Her own gracious and commanding personal presence, her elevation of thought and purpose, adorned by a winning benevolence, marked her to them as the one fitted to inaugurate the new enterprise. While the question was yet undecided her mind turned to the remarkable young woman whose character she had measured at Mr. Emerson's in 1821. She wrote to Mary Lyon at Ashfield, laying open the subject and asking her friend to become her assistant.

Miss Lyon replied December 1, 1823:

"From what I had learned of the general plan, I concluded it might be an eminent means of doing good. A few days previous to the reception of your letter a secret desire entered my heart that you might be connected with that institution. But I dismissed it as a romantic thought. After breaking the seal of your letter and eagerly running over the contents, said I, 'Is this a dream or the sober reality?' The inducements to accept your invitation are great. It seems to be a field especially adapted to my capacity. The systematic arrangement which you propose would be highly gratifying to me, as it

perfectly meets my view. Finally, the pleasure of spending my time with you is truly inviting. . . I slept but little for one or two nights after I first heard from you. Since that time my mind has been remarkably calm. . . May the Lord direct our course. I cannot, I would not, choose for myself."

In the early part of 1824 Miss Grant went to Ashfield to discuss their work more freely with Miss Lyon. The entire plan of the new academy had become fully shaped and definitely marked in her own mind and had been spread before the public. A circular from her pen appeared in a local paper outlining the original features of the project.

THE ADAMS FEMALE ACADEMY.

"This academy was founded by Mr. Jacob Adams in 1822. He made a liberal bequest for its support, and appointed the Rev. Dr. Dana, the Rev. Edward L. Parker, the Hon. John Bell, Dr. George Farrar, Alanson Tucker, James Thom, and Samuel D. Bell, Esqrs., trustees.

"In June last, agreeably to his request, the trustees obtained from the Legislature of this State an act of incorporation. A large, commodious building is erected for the accommodation of the institution, pleasantly situated about a mile

The middle class will give some attention to all the preceding studies, but their principal time will be devoted to grammar, rhetoric, punctuation, composition, history, chronology, and a treatise on the improvement of the mind. The books studied by the middle class are abridgement of Blair's 'Rhetoric,' Whelpley's 'Compend of History,' Morse's and Parish's 'History of New England,' and 'Watts on the Mind.'

"A general knowledge of the studies of the junior and middle classes will be requisite for admission into the senior class. After rapid reviews of some of the branches already mentioned, the principal studies of the senior class will be composition, history, natural philosophy, chemistry, and astronomy; the books, Goldsmith's 'History of England,' 'Conversations on Natural Philosophy,' 'Conversations on Chemistry,' and Burnap's 'Explanation of the Elements of Astronomy.' Each young lady is requested to take with her such books as she has studied, an English dictionary, 'Young's Night Thoughts,' and Thomson's 'Seasons.'

"Those who have a thorough knowledge of the junior studies, and wish to go through a course of drawing and painting, may receive instruction in these branches.

"Instead of a treatise on ethics, all the mem-

bers of the academy will every week devote some attention to the study of the Scriptures, especially to the historical part.

"Those in each class who may wish to become qualified for teaching will receive particular instruction with a view to prepare them for that employment.

"The manner in which the pupils spend their time out of school will be reported to the preceptress, to whom they will be considered responsible for their conduct while they are members of the academy.

"This institution will be committed to the superintendence and instruction of Miss Z. P. Grant, who in 1821 and in 1823 was employed as instructress in the Rev. Mr. Emerson's seminary. She will be aided by two experienced teachers.

"Tuition, for the preparatory classes, at the rate of $3 for twelve weeks; for the three regular classes $4, with the addition of $2 for drawing and painting, to be paid at entrance.

"It is earnestly requested that all who attend will enter at the commencement and continue during the term.

"Young ladies may be accommodated with board in respectable families on reasonable terms.

"Books and stationery may be procured near the academy at Boston prices.

"This early notice is given that those who contemplate attending the next season may, if disposed, become qualified to enter any of the respective classes.

"GEORGE FARRAR, SECRETARY.

"LONDONDERRY, December 3, 1823."

CHAPTER III.

WORK AT DERRY.

"To Miss Zilpah P. Grant: The Trustees of the Adams Female Academy, reposing especial trust and confidence in your fidelity and ability, have constituted and appointed you the preceptress of the Adams Female Academy, hereby giving and granting unto you, the said Zilpah P. Grant, all the powers and authority given and granted by the Act of Incorporation and By-laws of the Trustees of the Adams Female Academy, to have and to hold the said office, with all the powers and privileges and immunities to the same belonging, during the pleasure of the Trustees, with the compensation of *Five Dollars* for each week the Academy shall be kept during the year, and board during the same time, and thirty-six dollars each year for travelling expenses. In testimony whereof the Trustees have caused the seal of the said Corporation to be hereunto affixed. Witness, Edward L. Parker, President of the Board of Trustees, this eighteenth day of November, in the year of our Lord one thousand eight hundred and twenty-three."

On this stately document is placed the said seal, bearing the suggestive legend, "Drink deep or taste not." Thus was formally installed the first head of the first college for women in our country, if not in the world.* A resolution of the executive committee empowered her to name her assistants and fix their salary. That of Miss Lyon was five dollars per week and board, with no allowance for travelling expenses. The ideal of her own, which had been talked over with Mr. Emerson in many an hour of earnest converse at Byfield, seemed to draw near attainment. He had said to her that if she could introduce and commence the plan she had in mind she might accomplish more for the great cause in a very short life than by laboring for a long one in a temporary school, and added, "If you can put into operation a permanent seminary on right principles, you may well afford to give up your life when you have done it."

The burden of her prayer for years had been that God would honor himself in an institution where women could be trained to serve him, as men were trained, in thorough, systematic courses of learning. This object she clung to through all changes and discouragements.

* The Seminary of Mrs. Willard, at Troy, commenced in 1821, was not at that time an endowed institution, nor did it confer diplomas.

If any are inclined to view with disdain this brief and antiquated course of study, it will not be those who have the best means of knowing the average real attainments of misses of thirteen in the year 1885, nor will any such put a low estimate on the scholarship of the pupils at Derry because "very few under fifteen could enter the regular classes." To study reading, spelling, chirography, defining, arithmetic, grammar, and geography as Miss Grant and Miss Lyon taught them to that junior class would be to many a girl graduate of our days a revelation of principles, a mastery of self-discipline most surprising and most beneficial.

In that six weeks of looking over the ground the future preceptress had searched out the families who would take pupils as boarders, making sure that the responsible heads were in full sympathy with herself and assistants. She had also stipulated that she might employ one-seventh part of the time in Bible instruction. On this last turned the after-history of her life. The price of board was from $1 50 to $1 75 per week. The price of tuition, as the circular states, was from $8 to $12 per year.

With the coming of spring over the New Hampshire hills, in the latter part of April, a group of sixty young ladies gathered in the new

building. They were the precious treasures in the best homes of the region round about, representatives themselves, and to be followed by a long line of others of the best blood of New England. The plan of instruction had commended itself to the judgment of such men as Dr. Dana and Pres. Woods and their compeers, and for the fifteen succeeding years of Miss Grant's teaching much of the material coming under her moulding hand was warm with that hereditary fire which has flashed out along the history of many families of the Eastern States. Herself polished and dignified in manner and regarded by her pupils as the model of a lady, she had this advantage as a means to draw them at first; but the influence she gained over the most as well as the least cultivated was the product of combined intellectual and spiritual qualities which soon drove all others out of their notice. The strong soul most akin to her own has left a name and impress legible to all.

The abounding health, the cheerful spirits, the vigorous faculties of Mary Lyon, her wonderful executive ability and her ardent piety, made her to Miss Grant such a helper as few have enjoyed. Yet Miss Lyon, still emphatically "the child of nature," had need of much which this friend of her heart gave to her through years of loving, intimate companionship. None who

knew them both could doubt that this long contact with the consecrated spirit and the far-seeing and fertile mind of Miss Grant was an important part of the divine plan in the preparation of Miss Lyon for her great work.

The principal of Derry had already passed through much discipline. Submission of thought and deed to the will of God had become habitual, and the "Memoir of Mary Lyon" shows, amid much proof that Mrs. Banister suppressed, how the younger teacher was at that period wont to lift her own meditations and kindle her zeal in the thoughts and supplications of her "beloved friend."

As to their work they were in perfect accord. Both received the young and tender minds committed to their guidance as deposits of infinite preciousness for which they were to give account at the day of judgment.

It was this feature of Miss Grant's seminary which distinguished it from others opened about this epoch of a great educational revival in our country. A spirit of improvement in teaching and teachers was waking on all sides. That was the era of the first publication of the "American Journal of Education;" of the first advocates for normal schools. A most beneficent design placed at this juncture, at the head of an academy she

was to make the leading one in New England, a woman possessed with a passion for elevating her sex to a lofty Christian ideal.

The same Providence brought to stand at her side and learn of her one who would hand down that training, a priceless boon, to unborn generations. The reputation of the institution rose rapidly. Glimpses of its methods appear in Miss Lyon's letters. "In accordance," she says, "with Miss Grant's previous practice and deeply-cherished plan, all the young ladies give daily attention to lessons from the Bible. While examining the classes at the commencement of the school they are occupied a part of every day in the study and recitation of Scripture history. Every week of the term each pupil is expected to apply her mind closely two hours or more to the Scripture lesson recited on Monday. This study has excited more deep and universal interest than any other."

Details are given of the plan for securing order, a system of self-reporting which was very successful, carried out by Miss Grant after leading her pupils to feel the importance of being truthful and stating facts as they are. "Of course," the writer continues, "she would not adopt this plan unless the pupils evinced a conscience both enlightened and lively."

Miss Lyon afterwards, at Buckland, thought best to "borrow Miss Grant's plan to prevent whispering," and wrote about it, "I have an opportunity this winter to see the value of what I gained at Derry."

The opening months of the Adams Academy were filled with hopeful, animated labor; but they brought to Miss Grant an event more painful than any she had yet experienced. A letter was one day put into her hands with the warning words, "My dear friend, before reading this commit yourself to God." She unfolded it to learn that her beloved mother had died by an act of self-destruction. Too great a strain of the nervous system on the fearful night when she was made a widow had eventually resulted in Mrs. Grant's suffering from periods of mental aberration and in several attempts to take her own life. The daughter kept silence always over the bereavement. Though her loyal, affectionate heart had been burdened by the menace of the calamity and pierced with a double-edged sorrow when it came, she hid her grief in the bosom of the compassionate Saviour.

Probably the first of many letters from her pupils on mission ground was received this summer. It was indorsed by Miss Grant, "Member of Rev. J. Emerson's school, Byfield, 1821."

"BRAINERD CHEROKEE MISSION STATION,
"GEORGIA, August 3, 1824.

"MY DEAR MISS GRANT: With every feeling and affection alive, I take my pen to answer your truly acceptable letter, which came in a packet from Boston. The conversation to which you allude was at the time, I hope, profitable, and the recollection has often done me good since. I continue to love you as that consistent, decided friend which your affectionate exhortations then declared you. . . . The separation from my country was attended with extreme mental suffering. The feelings of a woman were put to the severest test. Embarking among strangers to go twelve hundred miles by land, uncertain respecting my station or labor, having never before been seventy miles from home, without any knowledge of the world or any of that natural firmness necessary to bear trials, I shuddered lest I should sink in the parting hour, and placed myself quickly in the carriage, regardless of everything but the dividing from friends and native land. I felt the criminality of such attachment to mortals, and at length was enabled to look to Jesus as an almighty Friend. I sometimes sigh when fancy paints your situation, surrounded by refined society and enjoying the sweets of civilized life; but I know there is not a spot on this globe where I should

be as happy as in this school. I find the children capable of high improvement, and the women of refinement and delicacy of feeling. They learn to sew much easier than white children, such is their talent at imitation. All they need is proper instruction and the advantages of society to make accomplished young ladies.

"Since I began this I have made two visits among the natives. One was to the family of Charles Reed, a brother in the church and a man of much influence in the nation. The road led through a delightful wood, six miles in length, and opened to an Indian cabin surrounded by cultivated fields. Everything around the dwelling was neat. We were received with a smile of welcome that told more than words. The little ones soon flocked around me, and I inquired their ages. The mother handed me out a clean Bible where I found the family record and so learned their history. A few years ago this man was ignorant of the gospel. This has taught him to be the husband of one wife, and to support and educate the children of many wives. Four of his daughters have been members of my school. The poor man finds much difficulty in providing for and educating the children of those whom the Bible has taught him to leave. They are yet heathens, have taken other companions, and claim their

children. It is delightful to see in him the effect of religion. He labors for the support of his numerous family and interprets for his countrymen. I walked about with him to see his corn. One inclosure contains fifteen acres. The highest stalk we saw measured fifteen feet. The fields extend along the Tennessee River, which rolls by, bordered by trees that bend over it on either side. The land is fertile in most parts of the nation and promises a rich reward to the cultivator. We have abundance of melons, peaches, and apples. The whole wilderness seems in the spring like a garden of flowers.

"I do not make many excursions, as I am constantly occupied with my little Cherokees, mostly under ten years of age.

"Yours most affectionately,

"SOPHIA SAWYER."

These little girls of ten years were destined to be expelled from their beautiful native country before they had grown to womanhood.

November 18, 1824, there was delivered to six young ladies in the Adams Academy the first diploma for a finished course—so far as known, the first ever given to a woman. The formula, the same still used at South Hadley, was previously written out by the principal and submitted to the trustees for approval. These gentlemen, by a

unanimous vote, expressed to Miss Grant and her associates their high satisfaction with the ability, fidelity, and acceptance with which their duties had been discharged. The number of pupils rose to 116. Two-thirds of them were from other towns.

The next summer brought a pleasing episode. Lafayette was making his tour through the country, and the trustees of the academy asked the favor of a call at Derry. Miss Chickering chronicled the event in a letter to her mother.

"DERRY, June 25, 1825.

. . . "A messenger was stationed two or three miles distant to give us information what to expect. At nine o'clock in the morning the young ladies all assembled, dressed in white, and wearing bunches of natural flowers fastened in their pink belts. Their heads were ornamented only by the combs that confined their glossy locks. We arranged them in five rows, the tallest at the back. To prevent the time seeming long Miss Grant read some extracts from the 'Life of Lafayette,' which increased our interest in the noble-minded marquis. Eleven o'clock arrived, but brought no news. At twelve several of the ladies in the neighborhood came in to share our chance of seeing the hero. From twelve to one we attended to recitations, but our thoughts often

wandered towards the turnpike. At last the company went away, tired of waiting, and at two all looked fatigued. They had eaten at noon the lunch which, at Miss Grant's request, they had brought, and visions of savory viands hovering before the mental eye mocked their abstinence. Three o'clock came, but no message. In this manner we passed the day, reading some, reciting a little, and taking frequent relaxation and exercise.

"The hours went by quicker than you would suppose. At five, however, every eye had become languid, and every countenance faded like the frail flowers at the girdle. All hope of seeing Lafayette vanished, and we went out on the grass before the academy and formed such a line as we expected to do if we met him out of doors. Really, mamma, it was a beautiful sight. But all the sultry afternoon dark thunder-clouds had been following each other towards the south. Now the whole sky became darkened, and we went in. Soon the vivid flashes of lightning and the heavy claps of thunder caused many a rosy cheek to be a little pale.

"At this moment a horseman rode up at full speed with the intelligence that Lafayette was coming and would be in the building in a few moments. Terror was forgotten. He soon entered the room with a noble mien and veteran-

like air. Miss Grant and her teachers went forward to welcome him, and his cordial grasp as we were introduced we shall not soon forget. A crowd followed him to the desk, and I turned to look at our pupils. A magician's wand could not have effected a more sudden or complete transformation. They had risen to receive him. Every eye glistened, every cheek glowed; every countenance was animated, though solemn with an expression of intense feeling. Amid almost breathless stillness Dr. Dana told him this was one of the public institutions in our country for the education of females, and taught exclusively by them, designed principally to give them a solid training. 'And,' said he, 'you will not refuse these young ladies, in common with others, the gratification of welcoming to our country the friend of man and the friend of America.'

"The pupils came up in succession, and he gracefully shook hands with each, saying, 'I am happy to see you.' He remained about fifteen minutes, and departed with the last words, 'Farewell for ever.' The unuttered response of each heart was, 'May you for ever be blessed!'

"The clouds which had obscured the heavens were suddenly dissipated in the west. The sun broke forth with unusual splendor through the still falling rain and formed a magnificent bow in

the east. Its vivid colors were strongly contrasted with the dark masses on the horizon. The deep thunder was heard at a distance, and nearer the church bell was sending forth its most melodious peal. The effect of the scene and its associations was almost oppressive."

That seventh part of the pupils' time and energies which was to be given to the Bible was put to efficient use. It was the centre around which everything revolved. Lessons from the sacred pages brought home, as Miss Grant could do it, to the consciences of the young group gathered morning by morning in that schoolroom began erelong to be wielded by the Spirit in the recesses of the soul; and throughout the year 1826 there was constantly increasing seriousness. Prayer was made for the outpouring of the divine blessing by the teachers in a daily meeting, and by a number of mothers every Wednesday morning.

It was Miss Grant's habit to make, during the first few days of the term, a division of the pupils on the question, "Are you a professing Christian?" She made it a point to ascertain as nearly as possible the religious state of every one. No school ever brought afterwards under either herself or Miss Lyon had so small a number of church members. But one after another heard and obeyed the call to a more devoted life, and the careless

awoke to eternal things. The work was quiet, deep, progressive.

Sitting at Jesus' feet with her like-minded associate, Miss Grant watched and prayed, giving thanks for what had been bestowed, anxiously looking for a richer and fuller effluence till every soul should receive a share. It was remarked of her late in life that "her feeling in reference to spasmodic religion amounted to a horror." This had been true always, and here at Derry the diversity of religious doctrine under which her pupils had been trained called her judgment and circumspection into full exercise. It was probably an apprehension on this point felt by others that, in July, 1826, called out from the executive committee a formal request that the "preceptress and each instructress keep a minute daily account of the time spent by each in religious and moral instruction, with the whole school or with any individual in or out of the school; also of the number of meetings of the whole or any portion of the scholars, and render the same in writing."

Replies were accordingly returned.

"My Dear Miss Grant: As you have requested me to make a statement of the religious and moral instruction which I have given to any members of our school, I cheerfully comply. Since last week on Monday morning I have kept

daily minutes and endeavored to render them correct as possible. Last week, on Monday, when you were present, I devoted fourteen minutes to the recitation of the sermons. All the school were together. Last Monday I devoted seventeen minutes to a similar recitation, and the same morning twenty-five to Scripture topics. When you were absent, last Wednesday morning, after reading a chapter in the Bible I expressed some thoughts which arose in my mind, occupying about fifteen minutes. 'Watts on the Mind,' to which the middle class have been attending, I suppose it is unnecessary to include. I believe I have now told you all that I have said on this subject either to the whole school or to any class, unless I mention that last Saturday, at the close of school, after reading a portion of Scripture I expressed two or three thoughts, not occupying more than two minutes. I do not, however, mean to say that I have in no case, during common recitations, made an incidental remark which might be considered moral. To individual conversation on moral and religious subjects, since last week on Monday morning, I have devoted nearly two hours. In this time I have conversed with several, uniformly with each young lady alone. Perhaps you would be interested to know how this week compares with others. It being so

near the time of our separation, I am confident that I have devoted more time to conversation than usual. I am inclined to think that I never have conversed with so many individuals before in the same time.

"I have not, however, dear Miss Grant, encroached on any exercises of the school or any appointments of the young ladies, and if any of my moments can be called leisure, I believe such moments have generally been taken. Although I have now told you the time expended, I realize you cannot know what has been my influence without knowing the precise subjects of conversation. Most gladly, my dear Miss Grant, would I have you know every word, that you might the better judge whether I have been the means of leading any of your interesting charge in a wrong path. But how can I tell you all? To use egotism on a subject like this, to say on paper to you that I have done this thing and that thing, and that I have said this and that, must be trying to any heart not lost to all sensibility.

"Ever yours,

"MARY LYON."

"To the Executive Committee of the Adams Female Academy.

"Within the last ten days I have spent two hours and forty minutes in lessons and instruction of a moral and religious nature. With the young

ladies, one at a time, and in compliance with the request of each individual, I have spent one hour and eight minutes. On Wednesday, July 19, I devoted about an hour and twenty minutes to several young ladies together.

"On Monday, July 24, Mr. Parker spent a part of an hour in making remarks to between twenty and thirty that called at his house. Once a week a few of the young ladies have spent about an hour together in religious exercises, and I have usually been present. In the spring I recommended to these few individuals to devote one hour in a week to united prayer, in cases where it would be convenient without leaving their boarding-houses; but I do not know whether it has generally been practised. Whenever any member of the academy does not attend both exercises of public worship on the Sabbath she generally mentions to me the reason.

"The preceding is a correct account of the time spent by myself in religious or moral instruction with the whole school or with any individual; also of the number of meetings of the whole or any portion of the scholars for religious or moral exercises authorized or permitted by either of the instructresses since July 15, 1826.

"Z. P. GRANT."

"During the next term," she wrote after-

wards, "the religious interest was deep and extensive." Meanwhile the superior intellectual training given in the academy drew to it more and more attention. Familiar side-lights are thrown on the time in a curious correspondence over the difficulties in obtaining suitable boarding-places for herself and teachers. A trustee writes, we hope with some exaggeration, "You are aware it is no easy thing to find accommodation of three rooms where few houses have more than two in the whole." The difficulty was solved by "cutting a door through the west side of Bly's tavern and building a genteel walk on the west bank of the house leading thereto," after which Miss Grant removed thither, having consulted the "D. D.'s," her correspondents, on the propriety of the step. Superfluities did not abound in the new building if the following modest request to the board is an indication. "I feel more and more decided that a clock in the academy would be very useful, and for ringing the bell quite indispensable. It would undoubtedly be worth more to the institution than it would cost."

During the winters of '24–'5, '25–'6, the vacations at Derry, Miss Lyon commenced at Buckland, a town ten miles from Greenfield, and at present a part of Shelburne Falls, that succession

of schools which made her known to the people of her native region as a most original and able teacher. In December, 1826, she continued her work in Ashfield at Sanderson Academy. While there she received a message from her friend, resting at Dedham. Efforts had already been made looking to her permanent location in Massachusetts.

Miss Grant to Miss Lyon.

"February 29, 1827.

"My Very Dear Sister: Your letter to Mrs. Briggs arrived yesterday. What has become of your letter to me I know not, but I have not heard one word from you, either directly or indirectly, since we parted. By night and by day you have been in my thoughts. I could not believe you had forgotten me. But as you are spared, and, as I fondly hope, spared to me, why should I mourn the lost missive? Rather let me rejoice in the goodness of God thus manifested.

"Miss Lyon, you will not forget me; you will not forsake me; you will not leave me to labor alone. You will help me to bear my burden; you will encourage me to remain faithful to my trust; you will cheerfully unite your interest with mine to raise the standard of mental discipline in our own sex, and, both by precept and example, to inspire those who look to us for instruction with

the vast importance of self-government and submission to the will of God. Though your encouragement and usefulness the present winter may indicate that it is the design of Providence to employ you in that part of His vineyard where you now are a part of each year, do not make any engagement there for summers, nor give the trustees of Ashfield Academy any reason to expect they can obtain you. If our way should be hedged up there will be time for us to make further arrangements."

There had been some premonition of the crucial trial this year was to bring, but she had no warning of the severe dispensation which accompanied it. In May, while practising calisthenics with a class, a tendon in the heel was parted from its fastening. The suffering was great. For two years she moved only on crutches. Unable to stand or sit, the business wheels she kept in motion suffered no disturbance, and the classes, that for several terms gathered around her couch to recite, were eager and enthusiastic as ever.

She preserved but one letter of sympathy on the subject.

Dr. Leonard Woods to Miss Grant.

"Andover, July 16, 1827.

"MY DEAR MISS GRANT: Your long confinement must, I well know, be a great affliction

to you, and it has probably occasioned you some seasons of depression. But I trust you will be able submissively to say, 'Shall we receive good at the hand of the Lord, and shall we not receive evil?' You have shared largely in the fruits of divine goodness, and it will be a most delightful exercise now for you to attempt to number the instances of God's kindness to you. I doubt not you have often done this; but I am sure that you will never recollect or conceive one-half of what His infinite love has done for you. I think, before you have done with these contemplations, you will fix upon this afflictive visitation as one of those instances of goodness.

"Oh, this is a most just and reasonable view of God, and it is as delightful as it is just; for God shows his love even in those very things which are apt to excite discontent; so that the direction of the apostle has a sufficient reason—'In all things give thanks.' These thoughts are familiar to you, and doubtless they have been sources of comfort, and, if so, it will give you pleasure to have them suggested by one who wishes you every token of divine favor.

"As to your school, which, I suppose, has occasioned you more anxiety than anything else, I beg you would compose your mind and commit it to God. Cast this care and all your other cares

on him. He will keep his eye upon it, and in some way I trust he will make this trial a means of good to your beloved pupils.

"As soon as you are able would it not be advisable to put yourself under the care of Dr. Warren? I would write a letter to introduce you. Give our best regards to Miss Lyon, whose duties have been very arduous, and who has, I doubt not, had grace from God according to her need.

"With the sincerest affection and esteem, we are yours,

"L. AND A. WOODS."

Under her painful disability it was a peculiarly afflictive stroke that put her out of the field of labor, to which she clung with all the tenacity of her nature. Passages from her letters will give simply the leading facts in this turning point of her life. It is to be remembered that a much larger proportion of time was given to Bible study at Derry than at any other educational institution except a theological seminary.

At the annual meeting of the trustees, November 13, 1827, it was proposed to have instruction in music and dancing introduced into the academy as a part of the course the ensuing year. Three days afterwards it was voted to employ Miss Grant at a salary of $350, with board, and half the tuition realized above an average of six-

ty-five pupils. The committee had not consulted her as to the new department. She writes Dr. Woods, November 27, "I opposed dancing on the ground that, as we have a systematic course, and all parents would not wish to have their children learn to dance, the introduction of this exercise would of course greatly derange our plans, and must be an evil; and I finally expressed that I could not consent to it. November 23 the committee voted that no teachers were engaged. This I did not expect." Willing to believe that the exceptionally large salary promised her had influenced the committee's decision, she addressed them a note, December 1.

"To the Executive Committee of the Adams Female Academy.

"GENTLEMEN: I take the liberty frankly to express to you that for the last four years this academy has been peculiarly dear to my heart, that its prosperity is of much higher consequence to my feelings than any pecuniary compensation, that I have a wish to execute more completely the improved plans we have attempted, and that I shall be satisfied with whatever salary you think proper to give. Miss Lyon will assist me for six dollars a week and board during the time of instruction.

"Yours respectfully,

"Z. P. GRANT."

The committee were, however, prepared to make known the ground of their action, and a private circular was soon sent out, closing in these words, "It was the original design of the trustees to establish this seminary on liberal principles. They regret that the institution has acquired the character of being strictly Calvinistic in the religious instruction. This character has grown up in opposition to the sentiments and wishes of a majority of the trustees. It is their determination to select persons who will not attempt to instil into the minds of their pupils the peculiar tenets of any denomination of Christians, but will give that general instruction wherein all Christians agree. The trustees give their preference to female teachers if such as are competent can be obtained; if not, a gentleman must be employed. They desire early information of any persons calculated to act as principal or assistant."

On the date of this circular Miss Grant wrote Miss Lyon at Ashfield, "The prospect of my separation from this institution has rent my heart more than you will readily conceive. Though I have long considered its interests interwoven with my tenderest affections, I was not aware of the strength of my attachment. And now, my friend, my sister, should you leave me what

should I do? If my dearly-beloved school should be torn from us I still hope you will not forsake me. Oh, that I may be more weaned from the world, that I may have a more lively faith!"

A minority of the trustees strongly urged that no change should be made in the administration, and for some weeks Miss Grant hoped the majority would be won to that opinion. Both sides honestly desired the good of the institution. To the one it seemed that the school of many prayers and conversions was about to be transformed into a nursery of worldliness and frivolity; to the other, that its usefulness was to be cramped by a narrow and disturbing dogmatism. Miss Grant "hazarded a ride in the stage to Andover," but found that "even Gamaliel was afraid to give direct counsel," and "found it much easier to sympathize with than to advise her."

January 1, she poured out her heart to Miss Lyon:

"What the Lord designs to do with me I know not. I am sometimes led to fear lest all should prove to be dross and I be utterly consumed in the furnace. Oh, that I may be purified and ever inclined to say, 'It is the Lord, let him do as seemeth him good.' 'Though he slay me,' may I be enabled to trust in him. Now, Miss Lyon, I want you to pray for me daily, but I do

not want you to be [illegible] about me. May each of us [illegible] Psalmist, 'My soul, hope [illegible] my expectation is from [illegible]

"Your [illegible]

[illegible]

[illegible]

[illegible]

. . . "I hope you [illegible] ters increase my [illegible] is always the effect. [illegible] me from week to week [illegible] gratifying. Sometimes [illegible] perusing your letters [illegible] see if there was [illegible] plied which I did [illegible] thought it would be [illegible] with like care."

[illegible]

[illegible]

"The great question [illegible] connection with the [illegible] dissolved. I think I [illegible] to save this beloved [illegible] Should the institution [illegible] come a public harm, I [illegible]

"In November Mr. [illegible]

at Byfield, applied to me to establish a school there, saying I could have the house formerly occupied by Mr. Emerson. The people are all interested and would board at reasonable rates. If no more favorable situation should offer, it might be better to sojourn there for a year than not to have the school in operation. I have, however, a degree of confidence that Providence will direct to a better place. My business, therefore, for some time will be to scratch with a goose-quill and inform the public that I am disengaged. Perhaps you will say, 'How trying this must be!' But what I have already experienced has been so much more severe that the trial of writing these letters dwindles into insignificance. Pray for me that I may be spiritually minded and be directed in the path of duty."

In the postscript of a letter to Rev. Joseph Emerson occurs the line, "My health is pretty good. I am still unable to go without crutches."

Throughout the intimate correspondence of the time it is evident that Miss Grant had for the trustees whose action had removed her the greatest respect, and her feelings were free from personal pique. Neither was she lowered in their esteem. Two years after she quitted Derry they sought to recall her on terms honorable alike to

themselves and to her. Two or three of these proposals will indicate their character.

I. Miss Grant to take charge of and manage the academy in her own way.

II. Miss Grant to receive all the interest arising from the fund of said academy, and all the tuition money, as a full compensation for herself and assistant teachers.

VI. She must pay the interest on the debt due from the academy, which would be $30 annually.

FOR THE EXECUTIVE COMMITTEE.

This last condition indicates the history of the institution from 1828 to 1830.

The question where she should place that Christian school of a high order which she was determined, by God's blessing, to see established, was a most important one. Travel she could not, but mind and pen were energetically employed for some weeks.

The result is thus communicated:

To Miss Lyon at Ashfield.

"Derry, February 6, 1828.

"MY DEAR SISTER: After considering several applications I have at length concluded to locate myself at Ipswich, Mass., though this situation will probably be less lucrative than such as

have been elsewhere offered. The place is considered peculiarly favorable. It is situated on Ipswich River, twelve miles from Newburyport, twelve miles from Salem, and twenty-five from Boston. It is a thickly-settled village, and a place of very little business for so many inhabitants. The academy is a large, new building, and, though it is not painted and has no blinds, it is well finished inside and will be very commodious. Within a hundred rods of it twenty-five families would like to take boarders for the school, and more than a hundred young ladies can be accommodated, no more than two occupying one room. Many of the houses there are handsome, and some are elegant, but there is a large proportion of old houses which have never been painted. It is said, however, that they appear better within than without. I understand that, as a people, they are rather distinguished for their good morals and steady habits. The place is very easy of access, from eight to twelve stages passing through the town every day.

"The leading men of Ipswich wish to have a flourishing school there, partly because they wish that their building (which has cost four thousand dollars) may not be lost, partly because they think it will benefit the place to draw in strangers, especially to draw in money, and partly because

they wish their daughters to have the means of improvement. They think they shall supply thirty or forty natives. So many of them will belong to the minor classes that it will be necessary to have an extra teacher devoted to them. My confidence in the utility of the plan we have adopted, and in the improvement in female education which, with a blessing, I believe we can unitedly make, your preference to be engaged with me, and mine that you should be, leads me to feel no doubt that by uniting our talents and labors in the same school we may do more good than by acting separately.

"Your path seems so clearly marked out for the winter that, though I expect to have a school that part of the year, I cannot say I think the greatest good requires you should be then with me. I really believe that in Buckland your sphere of usefulness would be uncommonly extensive for so small a place. What you can do to elevate common schools in that section I consider of vast importance. I also fully believe that while we can labor so harmoniously together we ought to do so a part of the year. I went to Ipswich the 22nd and returned the 31st, almost worn out.

"I am glad you think of visiting Connecticut. You will thus have an opportunity for just such

improvement as you need. If you go to Hartford and Weathersfield you must have your 'Gros-de-nap-gown.' What is the name of the representative from Ashfield to whose care I shall direct it? Do inform me forthwith. Your Leghorn bonnet will be as well for you to wear at Ipswich as a new one. There is a kind of superfine gingham that is very fashionable now. Should you not prefer it to plaid silk?

"No teacher engaged here yet. The committee are in pursuit of a real gentleman. Some evil things are reported of me, but you escape all censure. Oh, that I may have a lively faith, that I may not be wearied nor faint in my mind!"

The sisterly oversight hinted in this extract was not without value to the woman who "did not know she had a body." There remains a note in which Miss Grant gracefully transfers to her successor at Derry a carpet given her by the trustees; and a carpet was not to be had again soon. But one thing, however, was needful.

To Miss Lyon.

"Derry, February 17, 1828.

"My Dear Friend: What a fountain of consolation the Bible affords! This precious Book has of late been to me above all price. How pure its doctrines; how elevated its pre-

cepts; how rich its promises; how much more valuable and satisfying than pleasure, wealth, or honor! If I do not love the Bible I know not what I love."

More than forty of the pupils at the academy followed Miss Grant to the newly-selected location. A trained and loyal body, devoted with enthusiasm to their teacher, their influence was most salutary over the less disciplined ranks at first collected after the transfer. They had been so imbued with Bible truth and Christian purpose that they aided her greatly in moulding the whole school after that divine pattern which she ever carried in her sanctified imagination.

CHAPTER IV.

MISS GRANT AND MISS LYON AT IPSWICH.

MISS GRANT used often to quote to her pupils a passage concerning Ipswich from Dwight's "Travels." Looking from the belfry of the church, he was struck with the resemblance of the scene to the aspect of an English landscape, in its cultivation, its scattered trees, and absence of forests.

It is now a beautiful, quiet old town, lying on and among low, dunelike-hills, from whose rounded summits can be seen the blue Atlantic. Tall elms shade its streets and white dwellings. The ancient meeting-house crowns an eminence in the midst. Many houses erected in colonial days are yet standing, ranged close to the street, from which one can step into the old-fashioned entry, if the inner rooms are still unchanged. They testify of times when households nestled together for protection against a common danger, when each man carried his gun to his allotted portion of land and ploughed and sowed where the town had decreed, his weapon all the time slung over his shoulder—the times of two hundred years ago.

To-day lovely walks and drives wander in every direction. The salt tide coming up the river brings freshness and tonic in the air, and a short boat-ride on the changing waters, between green banks, takes one to the sight and sound of the ocean surf.

Such, in its main features, was this quaint old town when it was moved and gently rocked by the advent of the seminary teachers. The young ladies of the vicinity were not slow to avail themselves of the opportunity for an education. The Kimballs and Dodges, the Lords and Farleys, the Caldwells and Stanwoods gladly gathered around and gave themselves to their guidance and instruction. Hither came also from abroad the Odiornes, of Malden, the Hoveys, of Charlestown, the Treadwells and Haradens, of Salem, the Putnams, of Danvers, the Lords, of Kennebunk, Me., the Darlings, of Henniker, N. H., and many more, both within and without the State. A goodly company were they all.

The school commenced at Derry fully developed at Ipswich its new and decided character. Familiar as the idea now is, we have seen that Miss Grant's was the first school for young ladies in this country, or any other, which arranged a systematic course of English study, examined for admission to its grades, and gave what is now

called a diploma at its completion. It was alone, among such schools, in securing the essentials by absolute insistence on the pupil's attention to reading, spelling, penmanship, mental and written arithmetic, grammar, United States history, and geography, when she was found deficient in either of them at entrance. Miss Grant, in the Emersonian spirit, regarded the ability to teach these fundamentals well as of prime value. Step by step, on this solid foundation, a highway was built into new regions of knowledge. This was done by making some fresh advance every year, the principal herself superintending. The course of study in 1838 had reached the extent and elevation here shown.

IPSWICH FEMALE SEMINARY.

COURSE OF STUDY.

THE regular course will consist of primary studies and a two years' course in the regular classes, denominated Junior and Senior.

STUDIES AND TEXT-BOOKS.

PRIMARY STUDIES.

Written Arithmetic,	Adams.'
Algebra,	Bailey's and Day's.
English Grammar,	Murray's.
Modern and Ancient Geography,	Woodbridge's Universal Geography and Atlas, and Worcester's Ancient Atlas.
History of the United States,	Goodrich's.

Government of the United States,	Sullivan's Political Class Book.
Modern and Ancient History,	Worcester's Elements of History with Grimshaw's France and Goldsmith's England, Greece, and Rome.
Botany, Commenced,	Phelps'.
Improvement of the Mind,	Watts'.
Rhetoric, Commenced,	Newman's.
Outline of Geology,	Mather's.

STUDIES OF THE JUNIOR CLASS.

English Grammar, continued,	Murray's.
Rhetoric, concluded,	Whateley's.
Poetry,	Milton's "Paradise Lost," etc.
Human Physiology,	Hayward's.
Euclid's Geometry,	Simson's or Playfair's.
Botany, concluded,	Beck's.
Natural Philosophy,	Olmstead's.
Chemistry,	Beck's.
Astronomy,	Wilkins'.
Intellectual Philosophy,	Abercrombie's
Philosophy of Natural History,	Smellie's.

STUDIES OF THE SENIOR CLASS.

Some of the preceding studies reviewed and continued.	
Ecclesiastical History,	Marsh's is preferred.
Logic,	Whateley's.
Natural Theology,	Paley's.
Moral Philosophy,	Wayland's.
Analogy of Natural and Revealed Religion to the constitution and course of Nature,	Butler's.
Evidences of Christianity,	Alexander's.

Neither Latin, French, nor piano music was ever taught at the seminary. The study of Latin was not introduced at Mt. Holyoke till 1840, and was first included in the required curriculum in 1847. For many years the catalogues, first of

Ipswich, and afterwards of South Hadley, contained the announcement, "Those who have attended to instrumental music can have the use of a piano a few hours a week." Lessons in drawing and painting and in vocal music were a part of the regular tuition, and were urged upon all. No extra price was paid for them. Select articles from the "Annals of Education," kept on file, were studied by advanced pupils that they might enter into possession of the best thought of the times on that subject. Pupils were requested to bring with them a dictionary, a modern atlas, Worcester's Ancient Atlas, Burritt's Celestial Map, Cruden's Concordance, and standard poetical works—a hint that they were to enter on habits of investigation. The testimonial given meant that every indicated study had been prosecuted with exacting thoroughness, and examination meant examination. There were no substitutions or omissions or excused exercises. The characteristics of Miss Grant's own mind appeared in the whole intellectual spirit of the place. Even when she knew, she presumed herself ignorant, and revised and deepened her knowledge. She was always inquiring, always acquiring; she could not skim; she loved to delve.

Her sympathies were fluent as water, her voice

flexible and responsive to her feelings as a reed to the wind. Her eye reached and read the expression of every countenance in her audience. Having a clear insight into the minds of her scholars, full of exhilaration in contact with them, and superabounding in all sorts of methods to reach them, she was the very best of class instructors. Her skill in teaching what she called simply reading would in our days have made her distinguished as an elocutionist.

The teachers whom she called to stand at her side were selected from her pupils and were inspired with zeal like her own. She had a general's talent in discovering and employing ability, and her assistants were almost without exception women of rare endowments. Miss Eunice Caldwell (Mrs. John P. Cowles) stood with her husband for more than thirty years at the head of the school at Ipswich, succeeding Miss Grant's administration after an interval of three years. The teacher of painting, Miss Mary O. B. Dunning, was an enthusiastic artist whose exquisite works are now the prized relics of a most sweet and saintly spirit. Miss Martha F. Chickering, afterwards the wife of Rev. Henry B. Hooker, with the Miss H. Chickering elsewhere mentioned, were assistants at Derry.

Miss Susan C. Farley, of Ipswich, who ex-

erted a wide and lovely Christian influence as Mrs. Maxwell in Tuscaloosa, Ala., Miss Roxana Cowles, afterwards Mrs. Marshall, of Painesville, Ohio, and Miss Mary Grant, of Colebrook, Conn., the first wife of Rev. E. Burgess of Ahmednuggur were among the teachers at Ipswich. Every part of the course was planned with the aim of a thorough and symmetrical training. "Woman," Miss Grant said, "is regarded not as designed to devote herself to any single department of intellectual effort, but to move quietly on in the silent discharge of very many different and highly responsible duties." The pupils were led to understand that the great object in the seminary was not to finish, but to commence education; not to furnish all the knowledge they might need, but to show where it might be gained. The discipline of reciting by topic enabled them to collect and present their information in a clear and forcible manner. Unfailing accuracy was the standard, and the majority attained it. No more than two or three studies were pursued at a time, and it was common to indulge a breadth much beyond the text-book. This was to be thoroughly mastered, but mechanical recitations were not tolerated. Questions outside the lesson, but connected with it, were to be freely asked by the teachers and as freely brought by the pupils.

Those written and presented during six months of 1829 exceeded seven hundred in number. There was lively discussion and growing interest; different answers coming in from all sides increased the excitement, and the close of the recitation hour came too soon for the highly-occupied minds and absorbed attention of the class.

A few specimens of Miss Grant's own questions will illustrate. They are taken from a multitude on "Upham's Mental Philosophy."

"What power can you mention that we do not possess over our simple ideas—i. e., ideas of time, space, etc.? Is an inch an idea? Are names necessary to numbers? If so, must not numerical names exist before the numbers exist, or at least as soon? But who would make names without necessity, or who could adapt them to their use without knowing what they were to signify? What is the benefit of examining casual connections of thought? What are the causes of the varieties of human minds? How can we banish bad thoughts?"

Excellent mental discipline and correct judgment were common fruits of this teaching. Every fourth or fifth lesson, the classes reviewed instead of receiving a new one. When they had finished about one-fourth of the text-book, that fourth was reviewed, and each succeeding fourth

in the same way. At the close the whole was gone over. This done, the text-book was laid aside, and no further preparation for examination on it was made at any future time. No formal division of classes existed in school; no academic prizes or honors were given, unless the final testimonial be termed one. No individuals distinguished themselves by special literary exercises at the time of graduation. Compositions were read by others than the writers. Nothing was done by principal or teachers to foster a spirit of rivalry or ambition. There was no talk whatever about marks and rank. To none but the highest and purest motives did Miss Grant ever appeal. The love of knowledge, the desire of mental power, the duty of doing good, of these she had long felt the force, and she knew how to apply them with potent effect.

Three other peculiarities, each of which was an essential part of the plan, may be mentioned. Of every pupil was required a weekly exercise in composition. Vocal music was regarded as an important part of the general instruction. Lowell Mason sometimes contributed his personal aid in lessons and illustrations. He furnished teachers of his own training, second to none for cultivating the voice, and eminent even in the choirs of Boston. Education of the muscles and grace

and ease of motion were systematically taught by a series of calisthenics arranged by Miss Grant. They were performed usually with singing, and the various figures and movements afforded a lively and beautiful recreation. Thus were certain modern improvements long anticipated.

A second original feature of the school was its method of government. The seminary had no accommodations for boarding. The principals were at first received into the family of Rev. David Kimball, but in 1830 a large house, a quarter of a mile from the building, was obtained, and there the teachers and thirty-five pupils found a home. The rest, often more than a hundred, were received into carefully-selected families through the village. This distribution required frequent and healthful walks, and grouping the members of the school in small circles promoted intimacy and comfort. But it removed the majority from the eye and easy reach of the principals and rendered the proper control of the whole much more difficult. Besides it was Miss Grant's fixed purpose to know each pupil intimately. Each, wherever she might board, was under the same responsibility to the principal. All had the same regular hours for meals, sleep, relaxation, exercise, and study. To accomplish this the school was divided into sections of eigh-

teen or twenty, and each section put under the care of a particular teacher. It was her duty to acquaint herself with the health and habits, the intellectual and moral state of each one of her section, to attend to the recitations of their Bible lessons, to be the friend and adviser of each. She met her section every day and received the reports of their performances in school and out. The short meeting was made a pleasant, social interview, and was always closed with prayer. Teachers and principals were a unit in feeling and counsel, and thus it was that Miss Grant's plan was executed—"to exercise over the young ladies, both in and out of school, the same care and supervision as if they were her own daughters." She knew the antecedents, the attainments, the peculiarities of each one.

An assistant and room-mate of Miss Grant's, at Ipswich, in a recent letter touches on some of these points. "It surprises me now when I recall her minute knowledge of the recitations and progress of classes and her intimate acquaintance with the doings and character of every one of her pupils. I recollect her telling me that I did not teach the 'Political Class Book' so well the third time as I did the second, and that I should have studied other books in connection in order to have more interest myself and to impart some-

thing fresh to my class. I should never have realized that I had been deficient had she not made it so plain. I do not know to this day how she discovered it. One of her axioms was, 'If a scholar does not do well, always look and see if the fault does not lie with yourself.' I have thought of that a hundred times and put it in practice as often. When I asked her advice as to managing a troublesome girl, she replied, 'I always take it for granted that every girl is trying to do the best she can, and speak to her as if she were.' Her interest in all sorts of persons, particularly her pupils, was marvellous to me. I could not understand it, for it extended to the most stupid and unlovable. I would say, 'Do you like such a one?' She never answered No. The love of benevolence was so pervading that the work of doing good to the disagreeable was made easy. Still her preferences were strong."

In 1831 one hundred and ninety pupils were enrolled, but as there were no suitable accommodations for so many the number was reduced by receiving none under the age of fourteen, by requiring certain qualifications for admission, and, finally, by limiting the number of boarders. It averaged for eleven years one hundred and sixteen—the daughters of nearly every State in the then Union.

These young ladies were expected to conform faithfully to wise specified regulations. They were not to make communication or leave seats in school or speak loud or delay in spaceways in the seminary building. At their boarding-places they were not to enter family apartments without particular business or linger in any halls or enter each other's rooms during silent study-hours. These hours, at least two a day, were to be observed without speaking. They were to rise at a quarter before five in the summer and at a quarter before six in the winter, and every light was to be extinguished at nine o'clock. They were to throw nothing from the windows, and place no marks on any part of the building or furniture. The wardrobe was to be in order on Saturday at sunset. Each room was to be tidily arranged early and kept so through the day. They were not to read books "of doubtful tendency," or make bills at shops or buy eatables, except fruits, or borrow money of each other. They were not to stop in the street, or visit any public place, or show themselves at front windows, or sing in exposed places, or be out in the evening, or go to ride without permission. They were to attend both Sabbath services, and study the Bible lesson both parts of the day. They were to be alone in silence, each in her room, a half-hour morning

and evening. How were these regulations—they were never called "rules"—every one of them necessary to the formation of elevated character, to be inwrought into the habits of that youthful community? The system of self-reporting, first practised at Ipswich school, has been a characteristic of all the institutions for which it has served more or less as a model. It was originated by Miss Grant when an assistant at Mr. Emerson's. He had requested his pupils not to whisper unless it was very necessary, but they found it necessary oftener than conduced to their highest improvement. With Mr. Emerson's leave she took charge of this important item in school discipline. As she met one and another of the more docile and influential pupils, she said to her alone, "If you could avoid whispering altogether I think it would be an advantage to you and to the school." When the pupil said, "I will try," Miss Grant added, "Will you try for a week?" After a large number had pledged themselves to her she discussed the evil before the school, clearly showing it to be the flood-gate of idleness and disorder. When their minds were in the right state to give the right answer she put the question, "Would you like to try and avoid whispering, and all communication equivalent to it, till this time tomorrow?" On the morrow she bestowed a look

and a word of commendation on those who had kept their resolve, and by such means in a few weeks banished the practice from the school.

With equal wisdom and knowledge of human nature she brought the pupils at Derry and Ipswich into one attainment after another in self-discipline. "Is it right?" "Is it in accordance with the law of love?" were questions continually pressed home with regard to every measure, in the hope of leading the scholar habitually to ask them for herself.

Near the commencement of the term Miss Grant or Miss Lyon would speak of the magnitude of the work with which the teachers were intrusted in a very solemn and impressive manner. After showing that the responsibility lay on the scholars as well as on the teachers, the speaker would say in tones of love, "And now, my dear pupils, may we depend on you to help us bear this burden? Will you unite your efforts with ours in promoting the welfare of this beloved seminary? Your predecessors have made the school what it is; will you see to it that it does not suffer in your hands?" Every heart and every eye would answer, "Yes." "I thought we might. I feel that we may lean on you," she would say, and the words would send electric thrills from soul to soul.

Deeper and deeper with each succeeding day the thought sank into every consciousness, "These teachers are seeking not their own ease or profit, but my eternal welfare." Thus it was made possible to submit all requirements to the pupils for consideration. Did Miss Grant wish to establish some new regulation, she would, perhaps, say, "When people come into society each one must give up somewhat of his natural rights. A man living alone may eat, sleep, study, or work at his own hours. When he is joined with others there is a general good to be consulted, and, if there is interference, the individual preference must be set aside." Having established, with argument and apt illustration, the general principle and secured such conviction as to shame dissent, she would bring forward her particular case: it might be silence in study-hour or in school, retirement at night, or rising in the morning. The pupils would see that what she had asked was wise and good. They would freely pledge themselves to observe it, and each one promise to keep a record of her success or failure.

More than twenty years afterwards she detailed the method pursued to secure the learning of lessons:

"It was my practice to put a horizontal pencil mark before the name of each young lady

who, with the degree of talent and culture which she possessed, gave evidence of doing as well as she could. Early in the term, perhaps the second week, at the weekly teachers' meeting my inquiry was, 'Miss A——, what young lady in your class in Natural History can you mention who seems to be doing as well as she can?' Every teacher who had anything to do with the pupil whose name was mentioned would state her impressions. In the course of the first four or five weeks, in accordance with the concurring testimony of all the teachers, I generally prefixed this mark to a greater part of the names. In future teachers' meetings the cases of the remainder were considered individually, and each teacher was led to select some one, two, or three to labor for, personally and privately. Those regarded as hard cases, and not selected by any other teacher, I took into my own hands, and approaching each as I would a sister or daughter, persevered in presenting one motive after another until I could reach some susceptible point, on which I would bear down with tenderness and force. When I sought access to any one personally, the thought, 'This is one of the lost ones whom the Saviour has employed me for a brief period to train; he can touch my heart and hers,' accompanied with a sense of his presence and willingness to bless, led to expectation

from Him. Generally, in the course of the term, and ordinarily before it was half completed, all, except perhaps three or four, came up to the point desired. These few were followed with instruction, with expostulation, with entreaty, and, when necessary, with warning. For example, it was said to them plainly, 'You have not been doing as well as you can. Unless you come up to this point before long it will not be best that you should continue in school. After being away for a year or half a year, and doing what you know to be right, you may rise high enough to return and spend your mental energies to good advantage. I wish you well with all my heart, and I shall be happy in any way in my power to aid you in attaining the elevated character of which you are capable.' The scholars saw and felt that in this discipline the teachers had their good at heart. Most thus treated were saved to themselves and the world, and some are now among the most cultivated and valued members of society." "The government," she said, "is intended to be rather in them than over them."

Had the conscience not been trained and quickened under the blessed instruction of just such teachers, the system of giving in accounts would have been a dangerous temptation. The young ladies made their report weekly to their

section teacher on boarding-house or home regulations. These papers were carefully written, of a specified size, dated, and punctuated. Two examples will show their character.

"IPSWICH, Monday morning, February 24, 1834.

"During the past week I have had my chamber in order seasonably, and have kept it so through the day; and both morning and evening of each day I have devoted the study half-hour according to the plan prescribed, and the half-hour for retirement I have spent in my room alone; I have called at other's rooms and doors only at the time specified; I have spent my recreation hours in accordance with the general plan; I have neither lingered nor made unnecessary noise in spaceways nor in the family rooms, and, I believe, I have uniformly behaved with propriety.

"REBECCA E. GOODING."

"August 21, 1833.

"During the past week I have kept my chamber in good order, and both morning and evening of each day I have devoted the study half-hours to close application in the study room, and the half-hour for retirement I have spent in my room alone. I have called at other rooms only at the time specified; I have spent my recreation hours

in accordance with the general plan; I have neither lingered nor made unnecessary noise in the spaceways; have walked out but once without Miss Farley's approbation, and, with the exception of laughing once at table, have behaved with propriety.

"SARAH J. SIMPSON."

The failures in school order were reported each week in the assembly room. A glance at the manner of this is given subsequently. We turn now to the third and most striking peculiarity of the Ipswich Seminary—the powerful religious influence which was brought to bear on every member of it. The Bible lesson of an hour on Monday morning, and its review on another day, held the first place of honor. Miss Grant, as well as her associate, was mighty in the Scriptures, both of the Old and the New Testament. Two or three mornings each week the principal occupied from fifteen to thirty minutes in illustrating and enforcing some passage of Holy Writ. The Ten Commandments, the Sermon on the Mount, portions of the Epistles, were dwelt on, clause by clause, with the searching intensity of one who saw invisible things. Probably no two women among their contemporaries, perhaps none among their successors, had such power to bring out the weapons of the divine ar-

mory and to make them felt. "I never saw Mrs. Banister but once," said the wife of a prominent clergyman. "I heard her read a chapter in Chronicles, and I have never forgotten it." Professors of religion were gathered before the first Sabbath of a term, and, in a fervent and effective manner, urged to spend that holy day in a way to promote their own spiritual growth and to honor God before their impenitent companions. They were instructed together at a regular weekly meeting by the principal. They met as often for conversation and prayer, in circles of ten or twelve, led by one in whose piety and judgment they had confidence. They learned here to lead in devotions before others, became intimate as Christians, and went forth from school sympathizing fellow-laborers in the kingdom of Christ. Besides these meetings the professors of religion residing in the same family united for prayer in one of their rooms on the Sabbath. The "silent half-hour" grew of itself out of these deepening religious experiences. Under this constant and blessed biblical teaching many were awakened to ask anxiously concerning their own salvation. Night and morning one and another would be found in the entries, on the stairs, or in a family room, apparently out of her proper place. "My room-mate wished to be alone a little while," was

the explanation. This became so frequent as to occasion an appearance of disorder; and an arrangement was made by which the pupils could have the use of a family-room for an hour in the morning and one in the evening. This became a permanent regulation.

There was never a time when this opportunity to obey the command, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret," was not called for by the state of feeling in the school. In the plans which Miss Grant drew for that New England seminary which she hoped to see endowed at Ipswich appeared those rooms with large, lighted closets contrived for this special purpose. It was never inquired how the time was spent, except that it was by each apart. They were advised to pray inaudibly, and instructed how to spread out their sins and recount their mercies before God.

All the intercourse of the teachers with the pupils was in the spirit of winning souls. Was one seen going wrong, a teacher, taking pains to meet her privately, would ask her if she was doing as well as she was capable in that particular. The answer would generally be truthful. "And would you like to improve on this point?" was asked in a tone of kindness. The next time the same two met alone there would be the question,

"How did you succeed on the point of which we were speaking?" None but the untoward themselves knew how this motherly way of proceeding bound the heart to the faithful reprover. Every unnecessary exposure of the faults and foibles of the pupils was avoided; the teachers never mentioned such defects among themselves unless the good of the whole or of the individual required it. "Speak of them as if they were your younger sisters," was the direction to the newly-initiated teachers. Quietness of demeanor, correctness of deportment, sweetness of temper, and diligence in study were first sedulously cultivated as a preparation for the descent of the Holy Spirit. To train them in self-denying action these young minds were led to the contemplation of the calls for charity at home and for the vast unevangelized portions of the world abroad, till they felt the duty of enlarged benevolence in giving and responded in yearly contributions. If they were faithful stewards of their little, it was believed they would not be unfaithful if trusted with much. The work of the seminary in home missions will be detailed in an ensuing chapter.

Yet another means of moulding opinions and conduct peculiar to this institution were Miss Grant's familiar lectures to the whole school several times a week. They were on points of gen-

eral information as well as on dress, health, and the domestic qualifications necessary to perfect the character of women. The subjects of manners, personal appearance, grace of movement, voice, address, courtesy were freely dwelt upon, "as they only could be by a lady in the presence of ladies."

A list of these subjects of general exercises was gathered from the recollections of the Senior class of 1829, and, at their formal request, printed in connection with the catalogue. It numbers 150. Among them are: Economy, Institutions for the Deaf and for the Blind, Advantages of Mathematical Studies, Art of Conversing with Interest and Profit, Duty to be Consulted in Dress, Behavior at Church and with Intimate Friends, Evils of Exaggerating Trivial Occurrences, Discipline of Connecticut State Prison, Eminent living characters, Example of the Rechabites, Divine Government, Sabbath-schools, Counties in Massachusetts, Expression of the Countenance, Intelligence from Periodicals, Government of different Countries, Temporal advantages of the Sabbath, Politeness as taught by Paul, Obligations of all to correct the faults of their companions, Unnecessary destruction of animals. This selection may give an idea of their range. Inattention or indifference—under her chosen speech, fresh illustrations,

and magnetic benevolence—was impossible. Often an apt question would strike out sparks of new meaning from some old phrase, and every eye would kindle. Never did that group separate from one of these lectures without some quickened thought or ennobled purpose, and these hours were remembered by them as among the most delightful and profitable of their training.

The teaching and training of children was a subject which had "line upon line and precept upon precept." Many of the pupils had already been teachers; a most interesting class of them were looking forward to that office. Her own sense of its importance and dignity led her to arrange much of the work in the seminary in reference to this class and to give most copious and rich fruits of mind and experience for their benefit. No better idea of them can be given than is afforded by a reprint, with some abridgment, of a small pamphlet at first made for private convenience. These condensed normal-school instructions were based on sacred authority. Miss Grant would have had a text for every one of them.

[The following suggestions for teachers were given in Ipswich Female Seminary, in a course of instruction on education, and afterwards selected and arranged alphabetically from records made by pupils.]

MAXIMS FOR TEACHERS.

Accustom yourself to such entire control over your feelings that impudence from a pupil will not occasion a ruby cheek.

Adapt the length of your lessons to the capacity of your scholars.

Administer reproof kindly.

Aim to make every lesson interesting.

Allow others to speak to you of the faults of your scholars only as they would speak to a judicious, affectionate mother of the faults of her children.

Allow small children to study as a reward for doing well.

Always form a definite plan before you commence school.

Always remember that good reading and penmanship are more important in a lady's education than any definite branches of science.

Always treat parents and teachers who have preceded you with respect.

At the end of each week let the pupils review the studies of that week.

At the time of assigning a lesson, recommend to the class definite methods of learning it, and state what parts nearly or quite all of the class will, with attention, be able to understand.

Avoid having favorites in school.

Avoid such remarks concerning your scholars as could not safely be repeated to them.

Be careful not to have children feel that they are to be paid for doing well.

Be so quiet yourself, and so arrange circumstances, that when you receive company into school, or have general examinations, your scholars will not be more than usually excited.

Be not in haste to punish when a fault is committed.

Be not hasty to command, reprove, punish, or to forget a fault.

Be willing to devote your whole time to your school, and to make the best use of it.

Before completing any book let each pupil mark every paragraph she does not clearly understand.

Convince children that they have done wrong before you tell them that they have.

Convince the scholars by your conduct that you are their friend.

Consider your scholars as reasonable and intelligent beings.

Cultivate benevolent feelings by leading to benevolent actions.

Cultivate in children a love for truth and honesty.

Deficiency of interest in a class may generally be traced to deficiency of interest in the teacher.

Deserve the confidence of your scholars.

Do not forbid play as a punishment, but rather forbid study.

Do not frequently mention particular faults.

Endeavor to make your scholars punctual to all appointments.

Endeavor to prepare each lesson so that you can make it plain and interesting to every individual.

Execute all your good plans if possible.

Give scholars an opportunity to bring written questions to the teacher at every recitation, but not propose them orally in the class. Instead of answering these questions directly, let the teacher endeavor to excite in reference to each of them a spirit of inquiry in the class and draw the answer from such of the class as can clearly express the idea, while she herself explains it so as to be adapted to the understanding of the least improved.

Govern more by kindness than by precept.

Govern the large and small scholars alike.

Have as few conflicts as possible with those under your direction even if you are sure of victory.

Have general exercises for the whole school daily which will secure the attention of every

scholar. By this means you will cultivate social interest.

If a child is fretful, take special pains to save him from irritation, and in some indirect manner commend him for having been pleasant.

If a child is indolent, exercise your ingenuity to occupy him pleasantly in some useful employment and then commend him for his industry.

If a pupil is awkward or negligent in personal appearance, kindly suggest to her what she can do to improve in different particulars, taking one thing at a time, but never tell her that she is awkward or untidy.

If a pupil should be peculiarly deficient, never expose her even to the members of her class, but in recitations propose to her such questions as she can answer.

If a scholar ask a favor, examine the propriety of granting or denying the request before you decide, and abide by the answer you first give unless there is an obvious reason for altering it.

If possible root out the "proud spirit" from school.

If the Bible be used as a reading book, let the children read such parts as will interest them.

If you have a dull scholar, endeavor to gain his attention even to some neglect of the others.

If you have not time to attend to your whole

school let the older members recite to monitors, but attend to the younger members yourself.

If you wish to have a plan succeed make it acceptable.

If you have in school a little boy who is inclined to vex and injure those who sit next to him, make it convenient to give him a seat where he will be removed from temptation, and at the close of the day let him know that you feel gratified that he has not done wrong.

In case a scholar is troublesome show him you place confidence in him by giving him something to do.

In each study let the teacher pursue such a course as will lead the pupils to feel that their text-books contain only the elements of the study, and endeavor to inspire the scholars with a spirit to pursue the study more extensively in future life.

In connection with every lesson have something interesting to communicate to your scholars that is not contained in the book which they study.

In correcting faults take such a course as will promote cheerfulness and a disposition to try to amend.

In giving words to be spelled never pronounce a syllable separately.

In speaking to a scholar use the potential instead of the imperative mode.

In the government of a school pursue such a course as will produce the most beneficial and lasting results.

Labor to prepare minds for usefulness and happiness.

Lead children to realize that an unpleasant countenance produces unpleasant feelings in themselves.

Lead children to understand that you can judge of their feelings by their looks.

Lead children to feel that when they wear an unpleasant countenance they diminish the happiness of those around them.

Lead children to feel that they can do good while they are young.

Lead children to govern themselves.

Lead them to consider it a privilege to study.

Lead children to feel that it is proper to inform the teacher of the faults of their fellow-pupils, that they may be corrected.

Lead children to form habits of doing right before they can appreciate the principle.

Lead every child to feel that he deserves no more attention than his companions.

Let reason be your guide in making laws and in executing them.

Let the first lessons be thoroughly understood by every member of the class, and the first review thoroughly recited.

Let as much attention be given to individuals as may be necessary to this object.

Make your scholars thorough in the groundwork of education before they proceed to the higher branches.

Make every scholar a good reader unless he has some natural impediment.

Manifest a lively interest in all the exercises of the school.

Never allow your children to hold their books idly.

Never allow your children to direct their own studies.

Never allow little children to study more than a few minutes at a time.

Never allow whispering or communication in school.

Never allow yourself to speak in an angry or fretful manner.

Never appeal to the principle of shame unless as a last resort.

Never be in haste to believe that a pupil has done wrong.

Never compare one child with another.

Never congratulate yourself because your

pupils manifest for you a fondness of attachment.

Never deprive children of play as a punishment.

Never discourage a scholar by telling him his lesson is easy.

Never frown on little children because they do not study.

Never let your pupils think you are watching them.

Never allow a scholar to object to one of your plans on the ground that the teacher who preceded you had nothing of the kind.

Never let your reproof be more severe than the necessity of the case requires.

Never manifest anger, but show firmness and decision.

Never make Bible study a punishment.

Never make an employment in which a child should delight a punishment.

Never magnify failings.

Never make any contemptuous remarks concerning your scholars.

Never provoke children.

Never reprove a pupil before the school unless the good of the school requires it.

Prevent an impatient child from manifesting his impatience either by words or signs.

Punish, rather than threaten.

Regard your Bible recitation as more important than any other, and so arrange the school in relation to it that your pupils will learn to view it in the same light.

Remember that your usefulness to your pupils depends upon your moral power over them, not upon their fond affection for you.

Seat your pupils according to some plan of your own, and make all necessary changes in their seats yourself.

So instruct your pupils that the best among them will see that the diffident and the dull will never be neglected or feel solitary.

Study every lesson before you give it to be learned.

Take an interest in the amusements of your scholars, contrive such as are suitable for them, and occasionally join in them yourself.

Take your turn in reading with the class.

Teach a child ideas, and teach him to express those ideas in the best words.

Teach a child to count, add, subtract, etc., before you teach him to read.

Teach a child to articulate distinctly.

Teach children not to study aloud or make a noise with their lips.

Teach children to cultivate kind feelings.

Teach them to apply their minds vigorously, and lead them to be accurate.

Teach children to feel that they have not done their duty in correcting their faults till they have done all that needs to be done.

Teach children to bear disappointments with cheerfulness.

Teach your scholars to measure their own efforts to improve by their capacity, not by the efforts of others.

Train your pupils to act from general principles, rather than from specific.

Treat a refractory child with great kindness.

Treat a forward child with apparent indifference.

When children have been accustomed to bad habits, it is better to keep a record of what they do that is right than of what they do that is wrong.

When scholars do wrong, do not ordinarily appear to notice them at the time, but describe a similar case in general instruction.

When scholars fail of doing their duty, let your first inquiry be if you are not yourself in fault.

When the lesson embraces difficulties which the class will not generally be able to surmount, let the teacher specify the pages or paragraphs in which these difficulties are contained.

When you have the care of little children, avoid looking out of the window and other like things that would not be suitable for them to do.

Where scholars are in the habit of being tardy, have some interesting exercise a few minutes before the regular hour for commencing school.

Lessons of common sense and propriety, rules of every-day action, as well as strivings after exalted spiritual blessings, were enforced by words of Holy Writ. The second table of the Decalogue was seen to command the care of the health, to forbid the defacement of others' property, the thoughtless remark to another's disparagement, the slightest tendency to immodesty in dress, the selfishness of ill-bred manners.

For lecture or sermon she was never without material. Her chief and constant study was the book of human nature, and the pages of human life turned before her every day. Her passionate benevolence opened its own way to those chambers of the soul where strangers are not allowed to enter or intermeddle. The pupils confided to her their dearest secrets. She did not know largely of books or tongues, but she knew girls and grown women and grown men. She knew religious experience, and was at home in all matters of

domestic economy, in all works of charity and mercy. She never appealed to the feelings, was singularly calm and well-considered in all that she said, and so far from everything sensational that her influence was always greatest over the highest order of mind.

That was a happy group of scholars. The atmosphere of the seminary was luminous with divine truth and sweet with the glow of Christian piety. As Miss Grant, Miss Lyon, and their helpers sowed, so they reaped. They sowed truth, and reaped transformations, new births, growths in character numerous as their pupils, lasting as life.

In that school, as in every other, there were many wayward girls who had been indulged in selfishness, and whose minds were but receptacles of vain thoughts. Some such were awakened from their lethargy to see where they stood and to lay hold on the work of self-reform. Under those efforts, blessed of God, the better nature struggled into life. They looked back in after years to realize the inestimable benefit they had received, as they could not know it at the time.

Some remained essentially unchanged. They were but few, and even these could not be vain, frivolous, and sensual without unquiet pangs of conscience at every memory of their school-days.

Many of the pupils were from families of wealth and refinement, daughters of professional men or of those in official position. These were sent by parents, under the new awakening, for one, two, or three years. Often they had little thought of any object beyond enriching their minds and preparing themselves to fill more honorably the duties of their position. Almost without exception they went back at the end of their school course to gladden the home with more melodious song, more cultured reading and conversation, and to adorn the social circle with a more elevated example. Above all, they had been lifted to be partakers of the divine life, and would walk ever after under the widening and inspiring impulses of the question, Here am I, Lord; what can I do for thy poor, benighted, ignorant ones?

Another large class were more or less dependent on their own resources. The expenses of the institution ranged from twenty to thirty dollars per year for tuition, and from one dollar and seventy-five cents to two dollars and twenty-five cents per week for board. These young women had raised this money by various expedients. Sometimes it was the bequest of a mother, or their portion of a deceased father's estate, eked out by industry; sometimes it was the loan of a brother, uncle, or friend, or perhaps the dowry

intended for the marriage; sometimes it was earned by patient toil in a district school, or as a milliner or a dressmaker, or in tending looms and jennies in a factory. Often Miss Grant and Miss Lyon loaned to pupils sums that were needed, to be paid when they were able. Not what were their circumstances or who were their fathers, but what they were in themselves and what they could be made, was the question asked by the teachers concerning all.

These thirsty souls drank eagerly in the waters by which they were led. They made the most of every opportunity. Talent was evoked and found its sphere of action. They went away, after one or two terms, to send out again in richer streams of beneficence what they had received. In hundreds of district schools they woke up mind and trained character according to the maxims which had been lived out before them. In multitudes of homes, in Sabbath-schools, in every rank and sphere of life, they shone, often gems of the first lustre released by skilful hands from the imbedding rock. For successive years more than half who entered the school without religious character left it active Christians. Many of the remainder afterwards went into the Lord's vineyard, obeying, as they testified, the call heard in the morning worship, the silent hours, the prayer-

meetings of the Derry Academy and the Ipswich Seminary.

Having thus grouped the public educational work of Miss Grant and her associates, we turn now to her more personal history for the eleven years succeeding 1828.

The academy building had been erected by subscription in 1825, and the control of the property committed to a board of trustees. Profit to the owners had been expected from the stock, but their consent was finally gained to lease the premises to Miss Grant free of rent.

She then assumed the sole responsibility of providing all instruction, the trustees agreeing to give such moral aid or coöperation as they could. She also furnished all the books, apparatus, and accommodations, with the exception of two valuable globes, given by a gentleman in Boston, and twenty-five dollars by one of the trustees to begin a library.

The school session of 28 weeks at Derry was lengthened to 40 or 44 at Ipswich. The process of transplanting the institution and locating her pupils in new and untried families, of incorporating a rush of strange elements, of opening a primary department, made the first term a laborious one. At a recess in July Miss Grant and Miss Lyon together visited friends in Connecticut.

On their return both were attacked with typhus fever, and for nine weeks of August and September Miss Grant lay ill. Miss Lyon was scarcely less so, and was not fully recovered when she left to conduct her winter school in Buckland. It was the loss of her hair from this illness which occasioned Miss Lyon's wearing the turban shown in the portrait prefixed to her life.*

Nothing more fully displayed Miss Grant's administrative ability than the fact that during her long illness and absence from her post the reins never for a moment dropped from her hands. Miss Lyon was as entirely devoted to the school as herself. The two were always named together, but Miss Grant stood always at the head and governed even from her sick-bed.

Pupils of 1829 and '30 recall her as carried up the steps of the academy on a strong man's shoulders day after day, and then moving with dignity to the platform on her crutches. There the morning instructions would be given, some lesson of wisdom from Genesis, some conscience-stirring words from Paul. At another hour she would lead their minds along a fresh, inspiring track in a familiar talk, enjoying to the full their animated play of mind and feature. When it was over

* The friends at this time exchanged portraits. That of Miss Grant, also on porcelain, and incomparably the best ever made of her, has been lost.

they were dismissed to their rooms that she might without curious observers be borne out in the same manner she had entered. There were recitations in her room in astronomy, and Porter's "Analysis," full of mental stimulus, and often the private interview with the weak and troubled ones, who went away strengthened and consoled.

If there were wrestlings with impatience at her crippled state, the discipline was dwelt on in secret and ended in peace. Of the three associates who had come to Ipswich with her, Miss Sarah Orr was soon removed. In less than a year she returned to domestic life. She died in Illinois, still young, leaving a noble son who laid his life on the altar of his country at Shiloh, and a daughter, Jennie Chapin, a faithful, capable servant of the Master at Peking, China.

The first winter term at Ipswich pressed upon Miss Grant and her associate principal a point they both would gladly have avoided. Should Miss Lyon relinquish her school at Buckland? She rejoiced in her work there, and it was attended with striking tokens of the divine favor. Should she try to labor both there and at Ipswich? It would seem better to concentrate strength. Should she leave Miss Grant and, as she was entreated to do, establish a school of her own? Her heart and conscience both forbade.

Should she give her whole time to Ipswich? These were questions both revolved.

To Miss Lyon at Buckland.

"IPSWICH, January 11, 1829.

"IN your next do say something about your health, as I wish to learn every particular concerning you. I suppose you already know that my attachment for you has increased every year since we were united, and that I have considered your assistance and friendship among my greatest earthly blessings. It is to me desirable that we should be together continuously. No other person can supply your place, and it does seem advantageous to have this academy open in the winter, as many wish to attend who cannot devote their time in the summer. In view of the interest our institution has excited in the public mind it is important that our good plans be well executed, otherwise our course will not commend itself to the discerning, and much that we have already done will be lost labor. Were you with me we probably should not in one winter train so many teachers as if we were separate; but if we could take more time to replenish our own resources, and publish them for the benefit of others, we might, perhaps, do more good than in any other way. I am well aware there are many rea-

sons why you should prefer a part of the time to dwell among your own people. Besides enjoying the society of many friends, your school would be composed of more substantial materials than are generally found in seaports.

"After endeavoring to look at this subject candidly, taking into view your school and ours, your health and mine, the situation of your friends and mine, our mutual and increased affection, our obligations to the world and to our Maker, I think I am doing right to say to you that I wish to have you labor with me in the winter."

"IPSWICH, February 5, 1829.

"MY DEAR SISTER: I have designed to express to you how much I want you constantly with me, if you can see this course to be right. I have wished also to convey the idea that your society and assistance would not contribute to my happiness, if you should greatly prefer some other field, or if you should feel that like Jonah you were fleeing from duty. If, after prayerful deliberation, you should decide to engage at Buckland for winters, I hope I shall acquiesce patiently, and I mean to try to do it cheerfully; but if you should determine on laboring here I shall rejoice. I consider you bound to me for summers.

"From your recent illness you are in danger of injury by fatigue. I affectionately request, nay, I entreat, I beseech you to relax your labors. If you love me, yourself, or the cause of education, avoid overwork. Within the last two weeks one of my pupils in this family has evidently experienced the strivings of the Spirit and thinks she trusts in Christ for salvation. Another has very serious impressions, but does not realize her lost state. Do pray that I may be revived, that I may have a spirit of prayer, and that I may do my whole duty. Pray for us all, that we may be born of God, and that his children may glorify him. Your friends here inquire for you daily. You have favor in the eyes of this people.

"Your ever affectionate,

"Z. P. GRANT."

"Written with cold fingers but a warm heart."

Three days before, Miss Lyon had written, "I hope you will be enabled to do as much this winter to correct the erroneous opinions of your teachers about schools, if they have any, as you have done to correct mine from year to year.

"I have been rather encouraged about the spiritual state of our school, but this week appearances are less favorable. Do pray for us."

The next letter narrated a still, rapid, and comprehensive work of grace, the memory of which

made her "fear to forsake that field of labor." She returned to it in the winter of 1829–30 for the last time. The final equipment and working point for the Holyoke Seminary was to be at Ipswich.

While Miss Grant was giving herself to her 180 pupils, calls to various places were presented her. One of the most difficult to dispose of came from Miss Catherine Beecher, then at the head of the seminary at Hartford. The correspondence began in May, 1829, and continued some months. Quotations from Miss Beecher's letters show the character of her first appeals.

"Ever since I have had the charge of this institution there has been a perpetual struggle in my mind to know what duty is in a case where great interests must be neglected in either of two courses. If my mind allowed the moral interests of my pupils to take its proper place, the literary and scientific and mechanical departments must suffer. If, on the other hand, I made these the first object, the disposition, the manners, the social character, and above all, the religious interests of the school were neglected. The duties which now fall upon a principal cannot be properly performed by one person. Division of labor is necessary. Will you agree to unite with me as principal of this institution? to be its chaplain

and direct and control its religious teaching? I will agree to secure you a thousand dollars a year. We should aim at a greater good than either of us could hope to effect alone. I know that in many respects your situation here would be much more eligible and inviting than it is at present. I know that I am seeking my own comfort, happiness, and usefulness; I believe I am also seeking yours. You will find a personal friend in every member of my family, and all that sympathy, kindness, and sisterly interest you will leave behind when you part from Miss Lyon. Give my best love to her. I need not tell her to act disinterestedly in advising, for I have confidence she has an uncommon desire to be guided by duty. I am sorry that my success should in any way interfere with the comfort of so kind and generous a friend."

Miss Grant carefully considered the matter and decided in the negative. But Miss Beecher was not discouraged.

Miss Grant to Mr. Joseph Emerson.

"IPSWICH, November 11, 1829.

"Two weeks ago I called on Miss Beecher in Boston, and, in consonance with her late letters, she requested that I 'would reëxamine the grounds of my decision,' that 'there were new arguments

in favor of my going to Hartford which would probably convince me and my advisers.' I finally consented, and therefore again request your thoughts and opinion. Since my return I have received a copy of the votes of the Board of the Hartford Female Seminary, showing their design to coöperate with Miss Beecher. I also received a letter from Mr. Hawes. His main object seems to be to request me (and he requests me most *impressively*) to look at the question as one of duty. I have also received from Miss Beecher four sheets containing nine reasons for our union."

In these fifteen pages of reasons Miss Beecher restates cogently the necessity of a special department for religious instruction, and continues: "The peculiar requisites demanded in a woman to take this station are such as I cannot expect to find in another case. It must be one I can respect and love, a woman of talent and experience and of established reputation, one who has gained that self-possession which will enable her to address the whole school in a way I have yet found no teacher prepared to attempt. 'Where can such another be found?' I have seen individuals who have been searching our whole country for such a one, and for three years I have been corresponding and inquiring with this end in view, and I am convinced, if I cannot obtain Miss Grant,

there is no one else whom it is desirable for me to seek."

She enlarges on the central and influential position of Hartford, "where the leading persons are distinguished for great judiciousness, and every good effort meets with unwavering support," prophesies that an institution under herself and Miss Grant "would draw pupils from families of wealth;" and, "other things being equal, a woman of piety and active benevolence, with wealth which enables her to take the lead in society, can do more good than another of equally exalted character without it." "If we can establish a uniform dress, which will level all distinctions from such a cause, and bring that force of moral influence Miss Grant has learned to wield into operation, religion with correct notions of life and its duties can be extensively brought into circles from which it has been mostly excluded."

No. 6 in the list points out, "It is important that a female seminary of really good character should be placed on such a foundation as to be permanent. Now if Miss Grant fails, everything is changed at Ipswich, and very likely all goes down."

"This argument," writes Miss Grant, "has had so much weight in my mind that I have

sometimes thought if this object could be effected its importance is such as to justify hazarding my future usefulness."

The reasons of the daughter were set in a somewhat different light by the father.

Dr. Beecher to Miss Grant.

"BOSTON, November 23, 1829.

"MY DEAR FRIEND: By the inclosed you perceive how the enterprise stands. They want some aid from you to raise an impulse, and you, if you were willing to go on condition they build, feel a delicacy in giving publicly hypothetical encouragement.

"I have no doubt of the practicability and, I may add, the infinite importance to the interest of sanctified literature, of such an example as Catherine and you could set, and which being once set, is secured for universal use in all future time. By somebody colleges, academies, and high schools must be made nurseries of piety. The opportunity is the best possible, and the result of well-directed effort, such as Catherine and you know how to apply, is, to my mind, as certain as summer and winter, seedtime and harvest. Hitherto the education of the nation has been an obstacle to religion, and literature has been arrayed against it. Religion has been asso-

ciated with poverty and ignorance, or, at best, with solid, strong, coarse, unpolished orthodoxy. I do not expect that taste and refinement will convert the soul, but who can tell how many have been repelled from religion by a want of them, and drawn, on the other hand, by these attractions into the vortex of error and death? When the associations of taste and refinement with religion are not detrimental and are just as efficacious to adorn and to recommend religion as its opposite, why should not evangelical instructors, as well as those who instruct for a livelihood or to propagate error, touch all those springs of the youthful heart and wield all those influences which are so potent over the minds of men? One example, then, which in its result secured the actual conversion of pupils together with the highest attainment in literature, would be worth worlds in allaying prejudice and in bringing those who are hereafter to be the springs of society into a willing subjection to Christ. Now who is called in the providence of God to attempt this glorious achievement if it be not those whom God has qualified, who see and feel its importance, and whose spirit God has stirred up? I am now persuaded that without an explicit engagement, and with only a general belief that it is probable, if they succeed, you can be obtained, they will go

on and build; and I regard it as a matter of such vast import that they should go on I cannot forbear the request that you will communicate to me confidentially an answer to two questions.

"1. Is it a settled point that, provided they build and give you a regular invitation, you cannot accept it? This, if it were so, would end the matter. But, before you say this, if your mind should be verging that way, I hope you will drop in a line to me your reasons, and give me an opportunity of doing the subject justice to you and your friends. All I wish is only that the merits of the case be fully understood.

"2. May I advise, on my own responsibility, that they go on without implicating you at all, but understanding myself alone from you confidentially that it is not certain that you will not come, and that it is probable, in the case supposed, you will. I wish to obtain the means of enabling Catherine to influence the gentlemen to go on. There is a reason in addition why it may seem to be your duty, even though you should not remain more than a year or two; for this would suffice to gain the point, to secure the experiment, until some of Catherine's older teachers could come in and take your place. Now considering the great good to be hoped from success, is it not worth a year or two of your life, espe-

cially when we consider that your reputation is so established that such a school as you have does not depend on location, but could at any time, in any suitable place, be called around you again? I foresee that the thing will fail or succeed now as you decide in your private communication to me.

"Will you have the goodness to write as soon as possible, as it is important that something be done immediately?

"I am affectionately yours,

"LYMAN BEECHER."

People unconsciously wrote Mrs. Banister as if she were at their own standpoint and would regard their interest as her own.

"The reasons for and against uniting with Miss Beecher" were fully drawn out by her and submitted to Mr. Emerson. "I think," she writes, "that this seminary was founded and has been sustained on Christian principles, and its influence on its members has almost uniformly been such as to lead them to be more willing to perform the active, domestic, and self-denying duties of life."

"There is great need of such teachers as this school is suited to prepare."

"The confidence of the public has been gained only by laborious, faithful, and continued exer-

tion. It would take a long time to secure the same elsewhere."

"My scholars repose confidence in me, not because I possess or claim to possess superiority of knowledge or intellect, but because they have convincing evidence that in simplicity and sincerity I occupy the talent which I possess by endeavoring to labor faithfully for their good."

"Miss Lyon is now to me all, and probably more than all, I can be to Miss Beecher, and, after having labored harmoniously and successfully with her for six years, to give her up now by a voluntary act of my own seems like taking a step for which I should have a very important reason."

"Should Miss Beecher and I unite, labor successfully, have all the patronage we could desire, would that school be such a model one as is needed in New England? The expenses must be taken into account. Three hundred dollars was not enough to support one young lady there one term last summer, and she was well clothed at the commencement. Under such general influence a law to regulate dress cannot place all right. And can I, with my single hand, divert the current from its well-worn channel?"

The second No was decisive.

In the winter of 1830 citizens of Greenfield

opened negotiations for the transfer of the school to that town, a plan Miss Lyon was disposed to favor.

Miss Grant to Miss Lyon at Buckland.

"IPSWICH, January 27, 1830.

"MY VERY DEAR SISTER: . . . I have little expectation we shall ever have a sufficient boarding establishment here. Their accommodations at Greenfield are desirable. But French, music, and oil painting had better be excluded from our school till its character is entirely changed and it needs those appendages. Our past success calls upon us to show the world what can be done on our plan, and we must not sacrifice it for a handsome house or for conveniences. If we could have all the advantages for executing it there which we have here, including the popular approval, and we could have the boarding establishment in addition, there would be reason for consenting to be plucked up and transplanted. But I fear we could not.

"After my last answer to Hartford I decided to labor here cheerfully, unless Providence opened a wide, plain door for my removal. They are ready to make proposals at Andover if I would hear them; but the expenses must be high there. Tell me what you know and what you think about it."

The expression in the above relating to French, etc., was a strong protest against the inanities and trifling that frittered away the golden hours of forming mind in most, if not all, girls' schools of the period. "Ornamental branches" were put forward to disguise the lack of solid work. The teachers at Ipswich were striving to raise the standard to a level nearer that occupied by the educators of young men.

In 1831 the number of pupils rose to three hundred. There was need of a sound body if it was possible to gain it. By the advice of Dr. Warren the injured limb was placed in a splint and the amount of both solid and liquid food reduced for eight months to twenty ounces a day. Emaciation was extreme, but the mind was clear. Those hundreds of young women scattered in every available corner of the town were individually studied, controlled, and guided in the paths of wisdom. The local trouble was assuaged and the crutches laid aside. Weakness and pain, however, forced an absence from Ipswich of one year and a half. With a travelling companion Miss Grant set out on a journey southward, visiting Trenton, Philadelphia, Alexandria, Richmond, and other places. In October she was at Savannah, remained there three months, and then proceeded to the northern part of Georgia. There

she "studied Southern life on three different plantations." Her retentive memory held dates, persons, and incidents with accuracy, and her regular habits of association caused the stores brought back from any journey to be always at her command. Travel had its definite purpose; it was a mode of gaining ideas. She was eager for the wider mental horizon it gave, and she never ceased greatly to love it. During her absence she was kept informed of the details of the seminary, receiving all the particulars which might be chronicled to the absent mother of a large family. They were hers to love, pray for, labor for, wherever she might be. In quiet but strong desire she bided the time when they should be gathered into one household, in some place the Master would point out, and buildings, grounds, libraries be given to them in perpetuity.

The conception was made reality in a way she had not dreamed, for letters of far-reaching import came to her in the winter of 1832.

Five years later Miss Lyon had established in the Mt. Holyoke Seminary the course of study and plan of instruction, the method of government and the means of religious training, the whole spirit and letter, of the Ipswich school. She had added to the plan one feature whose triumphant success marked it as a stroke of genius, the per-

formance of the domestic work of the family by the pupils themselves. This relation of the first school to the second and permanent one is evident to all who know both. It is plainly stated in Miss Lyon's first circular. Miss Hannah White, a co-laborer of both Miss Grant and Miss Lyon, uses in a paper written towards the end of life the following language:

"Should any doubt that Miss Grant ever realized the accomplishment of her plans, but died without the sight, let them be referred to Mt. Holyoke Seminary as embodying them fully, while to all persons who understand what influence Miss Grant had in forming Miss Lyon's character and shaping her views, the fact is plain."

Dr. Hitchcock, President of Amherst College, who edited the first "Life of Mary Lyon," wrote after the memoir was complete, "Miss Grant has given herself to it. No one can read it without seeing that her plans and counsels formed the foundation and framework of the Holyoke Seminary, that she in fact originated it." This was evident to the compilers of the memoir, who had access to all the correspondence, plans for buildings, etc., drawn by Miss Grant's own hand, but I think they failed so to present that influence that it is generally understood and appreciated. The benevolence and self-sacrifice of Miss Grant's

character were never more beautifully unfolded than in her cheerful yielding up material which belonged to her own history to aid in building a monument to her friend and co-helper.

One of the compilers of that life put to Mrs. Banister the direct query, "Will you inform me precisely what part you had in originating the plan of Mt. Holyoke Seminary? With whom did the first thought or germ arise?" She replied, "I believed the system adopted at Derry to be formed on the great principles of mental philosophy and adapted to the wants of the church and the rising generation, and I had an intense desire that it should be fairly carried out. I clung with almost a death-grasp to the hope that that identical institution would body forth my mental image of what I considered so important in female education. When we removed to a vacant school building in Ipswich it was my hope to eventually secure endowment there. Although Miss Lyon had a deep interest in influencing mind, it was not till two years after the commencement of our operations in Ipswich that she felt it a matter of importance that school property should be permanently invested, and was ready to coöperate with me in trying to have our seminary procure a lasting home and live to do good when our labors should cease. After she was awake on the

topic the hours we conversed on it were many, and it was presented to gain the thoughts of others who could judge. Miss Lyon at length entered warmly into the plan, and became at times quite absorbed in it. We had meeting after meeting at our boarding-house on the subject. At this time I was obliged to leave the school for a year and a half.

"During my absence, Miss Lyon relinquished all hope of this being accomplished in our day, and coöperated in the dissolution of all associations under the name of trustees, committees, and friends that had been formed for the promotion of the object. Our purpose was to bring the higher and middle classes of society together for the mutual benefit of both. We hoped the expenses might be somewhat less than in any existing institution, but we never presented this as a paramount or even a very prominent object. After Miss Lyon's mind approached the conclusion that the plans for which we had both labored so much must be given up, her imagination was active in new directions, in the channel of laboring mainly for those whose means would not allow them to attend for any length of time any existing school."

Thus we see Miss Lyon's persuasive energy established Mt. Holyoke Seminary, and it will

stand for ages a monument of her benevolent efforts, but may not the desires in David's heart to build the house of the Lord, and the materials he collected for that object, have been as acceptable in His sight as the magnificent temple reared by Solomon?

This outline of events will be made more clear by detail. Miss Lyon, as Miss Grant wrote, "came into the project slowly." Many times between 1824–1829 she said, "Never mind the brick and mortar; let us have the living minds to work upon." The zeal of her associate at length kindled that of Miss Lyon. In February, 1831, the two prepared a joint letter to the trustees of the Ipswich Female Academy. They asked, first, for "a seminary building, containing a hall to accommodate 175 pupils, several recitation-rooms, laboratory, library, and reading-room. Second, a boarding-home for 150 young ladies, contiguous to the seminary and surrounded by a few acres of playground, the rooms so finished and furnished as to give ladies as favorable a situation as is afforded to young men in our colleges or other seminaries."

In the meetings for consultation Rev. J. C. Felt, of Hamilton, George W. Heard, Esq., of Ipswich, and Hon. David Choate, of Essex, were enlisted as ardent friends of the project. Resolu-

tions were passed and prospective trustees were appointed. Misses Grant and Lyon also printed and circulated a small pamphlet setting forth the necessity of the step. "It is true," they say, "that suitable boarding-places have in most cases been obtained. But this has been a very difficult and perplexing business, requiring an intimate acquaintance with the internal arrangements, domestic management, and social and private character of all the inmates of a very large number of families in the neighborhood, and embarrassed by continual changes, by opposite interests, clashing expectations, and apparently conflicting obligations to various individuals and families without whose favor and aid the institution must fail. This is a department which cannot like any other be reduced to system; nor can the requisite skill in managing it be communicated from one to another. It can only be acquired by years of experience and much expense of time and strength. In fact, there must be devoted to securing suitable homes for the young ladies much of the best talent connected with the institution and greatly needed for other purposes.

"The teachers have long been convinced of the great importance of the object under consideration, and while they have despaired of doing anything by their feeble voices alone, they have

been hoping in silence that the time would arrive when the testimony of scholars, parents, and friends would be regarded. That time seems now to have come. In a manner unexpected and surprising to all, the benevolent friends of the cause in Ipswich have come forward and pledged themselves for about half the needed sum. If other and successful efforts are made immediately, before the present tide of interest begins to subside, the object will be speedily accomplished. Otherwise the whole enterprise will go down, and nothing may again be attempted for years to come, perhaps nothing till the institution shall have fallen to rise no more."

At this juncture Miss Grant was forced by illness to resign the labors of her position into the hands of Miss Lyon. It was now made fully evident what this once unformed pupil of Mr. Emerson's had become. Her developed intellect had attained a masculine grasp and comprehensiveness unusual in either sex, and her affections flowed as full, as pure, and as spontaneous as the streams of her native hills. She had come to love teaching and to give herself to it as ardently as had her associate. From much study of the Bible, in open-eyed sincerity and with much prayer, it had disclosed to her its glorious scheme of redemption in a beauty and wonder that shone

clearly on her inner sky and lit her very countenance when she spoke of it. This evolution in her had been gradual, and not till the whole responsibility of the religious instruction of that school was put upon her did she stand fully revealed as one crowned and anointed for some great work of Christian love.

The school went on, under the assistant principal, in its usual efficiency, blessed by the Holy Spirit to the renewing and upbuilding of many, as in all its history, before and after, it never ceased to be. Miss Lyon seemed to accomplish the work of two, but had a reserve force in her mind and heart always occupied on that funded seminary where her beloved associate and herself might rejoice in training minds for God and his cause. Both were saying, "If not here, why not somewhere else?" And Miss Lyon was thinking, "Why not somewhere near the scene of that precious Buckland school?" They prayed much over it, and were never silent to each other or to any one whom they could hope to awaken to its interests. The months wore away and it became evident nothing would be done at Ipswich, and the two prepared a circular, or prospectus, of a new institution.

NEW ENGLAND FEMALE SEMINARY FOR TEACHERS.

Several friends of education and of evangelical religion are considering the expediency of attempting to raise funds to found a permanent Female Seminary in New England.

GENERAL OBJECT.

The main object will be to prepare young ladies of mature minds for active usefulness, especially to become teachers.

CHARACTER.

1. The religious character is to be strictly evangelical.

2. The literary character is to be of a high order.

LOCATION.

This has not yet been selected. An attempt will be made to embrace as many of the following particulars as possible in the location.

1. That it be central for New England.

2. That it be surrounded by a community marked for intelligence and public spirit.

3. That a liberal proportion of the funds be raised by the town and its immediate vicinity.

4. That the particular spot be healthy and pleasant, a little removed from public business,

and so situated as to be free from all other encumbrances.

FUNDS.

The amount of funds should be sufficient to furnish the following accommodations:

1. Several acres of land.

2. Buildings sufficiently capacious to furnish from 100 to 200 pupils with all necessary public and private accommodations.

3. Furniture.

4. A literary and scientific library, and corresponding apparatus.

DOMESTIC ARRANGEMENTS.

In all things there will be a reference to these, especially in the plan for the buildings.

It is proposed that the various domestic departments should be under the direct superintendence of such persons as are qualified for the trust. In order to give as much independence and facility to the trustees as possible in organizing the establishment, and in order to avoid difficulties in filling the various offices from time to time, it is proposed that all the furniture should be owned by the corporation.

PRIVATE ACCOMMODATIONS.

The plan proposed for the buildings is suited to accomplish the following ends:

1. To give to the young ladies superior privileges, both for retirement and for social intercourse, and in an eminent degree to promote health, comfort, and domestic happiness, and intellectual, moral, and religious improvement.

2. To furnish each member with a small chamber exclusively her own.* The great advantages of such a privilege can scarcely be realized except by those who have often felt that they would give up almost any of their common comforts for the sake of such retirement as can be enjoyed only by assigning to each a separate apartment. But to most persons of reflection, the advantages will doubtless appear much greater than the extra expense, especially when it is considered that this institution is not designed for younger misses, but directly for the benefit of ladies of maturer age.

FAMILY DISCIPLINE.

The family discipline is to be entirely distinct from the domestic concerns. This, together with the general improvement of the pupils out of school, is to be committed directly to the teachers. It should be very systematic, but of a kind adapted to the age of its members. The whole

* Mrs. Banister considers it more favorable in the formation of habits that two young ladies should occupy one room with a large closet adjoining, than that each should room alone. January, 1850.

might resemble a well-regulated voluntary association, where the officers and members were all faithful to their trust.

The plan which has been proposed for buildings is particularly suited to render it at once easy, systematic, and pleasant.

1. It is such that the whole family will naturally and necessarily be arranged in a convenient number of sections, of which each can be easily directed by an appropriate head.

2. It is such as to bring all the young ladies under a direct and natural supervision. This will tend at once to secure order and propriety, and at the same time exclude all necessity of anything like apparent watchfulness or nice inspection, even if the age and character of the members of the institution should not render everything of the kind needless.

SPECIFIC OBJECTS TO BE ACCOMPLISHED.

1. To increase the number of well-qualified female teachers. The present want of such teachers is well known to all particularly engaged in the cause of education. This deficiency is the occasion of placing many of our schools under the care of those who are not competent to the undertaking.

2. To induce many who have already become

teachers to make further improvement in their education. This institution will furnish such ladies with a course of instruction, and with society adapted to their age and character, and will give them a more suitable and pleasant home than can now be found connected with any of our female seminaries.

3. To exert an influence in bringing as much of the labor of instruction into the hands of ladies as propriety will admit. This seems important on account of the many public demands on the time of the benevolent, educated gentlemen, and the comparatively few demands on the time of benevolent, educated ladies.

4. To lead the way towards the establishment of permanent female seminaries in our land. That there are no female seminaries of this character is, we believe, a fact. Those which appear to have the most claim to such a standing are so dependent on their present teachers, and their funds and accommodations (even if they are liberally supplied) are to such an extent the property of private individuals, that it would not be easy to predict even their existence the next century. And are not such permanent institutions greatly needed to give system and character to the present modes of female education, especially in its more advanced stages? And if public in-

stitutions of this kind are needed, and if a first attempt must somewhere be made, to what section of our country can we look with more hope of success than to New England? May we not believe that the calls of this noble and benevolent object will, at least, be allowed a candid and patient hearing? And may we not further believe that the descendants of our Pilgrim fathers will most cheerfully lend all needed aid to an object so great and important?

In behalf of the friends of the object,

WARREN FAY,
JOSEPH B. FELT,
GEORGE W. HEARD.

OCTOBER, 1832.

Communications on this subject may be addressed to

REV. WARREN FAY, Charlestown, Mass.
REV. JOSEPH B. FELT, Hamilton, Mass.
MR. GEORGE W. HEARD, Ipswich, Mass.

At the bottom of a copy of this circular, kept by Mrs. Banister for reference, is written, "In this plan Misses Grant and Lyon were associated." The feature indicated in section second, under private accommodations, was afterwards abandoned by Miss Lyon. Otherwise the prospectus represents the ideal for which Miss Grant had striven from the days of her association with Mr. Emerson.

In November, 1832, the Mt. Pleasant School at Amherst closed, and its buildings and grounds were for sale, or for rent at $600 a year. Could not the Ipswich school be removed there? was the question eagerly discussed between the correspondents. Could not that board devise some means of providing the rent for a few years till the experiment was tried and proved feasible? "If we could try it for three years there, I believe we could solicit the community for $40,000," wrote Miss Lyon. Her opinion was that Miss Grant had better move on her own responsibility. She would even go forward herself, in Miss Grant's absence, but was soon persuaded by the arguments of her friend that it was inexpedient, and the project was given up.

While the last hopes of it were waning the great thoughts in Miss Lyon's heart were taking shape. That class of young ladies at Ipswich who had made great sacrifices to be there even a few months were the glory and strength of the school. But Miss Lyon knew, and none so well as she, that New England was full of young women who would gladly have toiled more than the live-long day, if it were possible, could they have earned the money to complete a year at Ipswich. Even the terms there were out of r[illegible] Her beloved schools at Buckland we[illegible] with

such. There was no school of high character in existence where these daughters, often of frugal, godly parents, could be educated. Could not something be done for them? Many little united rills of Christian benevolence among those of moderate means might make a supply. The conception was a fire shut up in her bones. It possessed her at length, a holy and consuming passion. Yet there was one condition in the beginning before which she hesitated long. In December, 1832, there reached Miss Grant, in the heart of Georgia, a letter burdened with this thought: "Is it not your solemn duty, and mine, to review the question whether my services are needed as much in our beloved seminary as in some other portion of the Lord's vineyard? For some time after this query arose in my mind the trial of mentioning it to you seemed greater than I could bear. I should need time to collect and arrange the fragments of improvement we have been enabled to make, that I might transmit them to you in the best order. I could have no object so very dear to me as that of leaving this darling of my heart, this beloved seminary, in the most favorable circumstances. Now, my dearest sister, the subject is before you. Will you commend it to our Heavenly Father every morning with me? I do not think there is one chance in twenty that

our great plan will succeed. If it should, a different course might be taken."

Again, two months afterwards, "If Providence should ever make it plainly our duty to occupy different fields of labor, I should deem it one of the greatest earthly blessings I could possibly enjoy to keep as many of the cords that now bind us together unbroken as could be; that we should assist each other in forming plans; that we should each feel that, next to our own field of labor, that of the other is the most endearing—the field to which we have pledged our services, our influence, our hearts. A union like this would seem to save my bleeding heart under the stroke of separation, and my judgment says that such a union would be suited to advance the great cause to which we have consecrated our lives."

What Miss Grant said in reply we do not know; we only know what she did. Never was brotherly vow of "Red Cross" knight more sacred than the friendship between these two. It may be explained here that of Miss Grant's part of a correspondence which was constant when the two were not together for eighteen years, and frequent eight years longer, only fragments of half a dozen letters remain. With the methodical habit that seemed native to her she had preserved on file those addressed to herself, and when, after Miss

Lyon's death, she was called to aid in preparing a memorial, her treasures formed a rich and inestimable mosaic picture of that inner soul. Miss Lyon had poured out to her heart's friend her fears, anxieties, and spiritual struggles over her Ashfield and Buckland schools, her sorrows and toils with and for her family, her encouragements and depressions in the mighty work on which we see her now about to enter, as if each and all had been Miss Grant's own.

The messages on her part which called these out, as characteristic, as rich in suggestion and thought, were long since destroyed. Only this sympathetic receptivity of Miss Grant's nature, this power of putting herself in the place of another, could have won such revelations. The question of separation must have cost some secret wrestling at the mercy-seat; yet Miss Lyon writes, May 2, "I am very glad, my dearest friend, that you propose to endeavor to learn that you can do without me."

She had already communicated in March that the board of prospective trustees for the furtherance of their "great plan" had met without a quorum, adjourned, and met again to dissolve. That New England Seminary was not to be—"not in our day," they said; "but it is a good plan—one which God in his own time will own and bless."

Fifty years ago only two such strong, earnest spirits could have moved at all under the inert, overlying weight of indifference and prejudice on the subject of endowed schools for women. But they had moved, and, here and there, the mass had felt it.

Miss Grant joyfully came back, with improved health, to her post, in the spring of 1833, and Miss Lyon spent the summer months in journeying and visiting, her mind still intent on the great problem. She returned to Ipswich in the fall and remained through the school year.

It was the portion of Miss Grant, during this year, to stand in her lot, to carry on her school so that its pupils might, in the words of that year's catalogue, "be trained to enjoy and impart elevated happiness," and also to give interest, sympathy, and firm standing-ground to her ardent co-laborer, who talked to her, to the teachers and the pupils, to the trustees and the friends of their school, of the plan for a new seminary, carrying everywhere conviction of its importance. For Miss Lyon had found the lever at last which, in her hands, was to raise the walls of Mt. Holyoke Seminary. With her associate she discussed the circular which unfolded to the public her project, and her "Appeal to the Friends and Patrons of Ipswich Female Seminary" was put forth

with Miss Grant's concurrence and approbation.

"Were the expenses at Ipswich," says the "Appeal," "reduced one-third or one-half, a large number would value the opportunities there presented more than silver or gold." It was proposed to found a separate institution for such, similar in character to the Ipswich Seminary. Its leading features would be: buildings erected and furnished by voluntary contributions; teachers to labor in the missionary spirit, on small salaries; domestic work of the family to be performed by the pupils; expenses to be placed at cost of board and instruction.

for frequent contributions from the Ipswich circle. The experiments and observations which you are making upon human nature in some of its most interesting aspects will enable you and your coadjutors to give me most valuable assistance, and I have from the beginning been intending to make personal application for it.

"There is one subject I wish particularly you would discuss: the spirit and manner in which the instruction of a Sabbath-school or a Bible-class should be conducted. I do not mean in one single essay, but in a variety of articles. You might at one time request an intelligent assistant or pupil to take notes of one of your own Bible-classes, giving the dialogue and the incidents which should occur, and, at another, write down the substance of a lecture to your teachers; at another, make out a list of maxims, or enumerate some common faults. In fine, all that diversity of form may be adopted which you resort to in your daily instructions. I hope to see and converse with you on this subject. Please say to Miss Lyon that I consider this note intended equally for herself and you.

"I am sincerely,

"JACOB ABBOTT."

She accepted the invitation and prepared several articles for the "Annals of Education."

The tidings of the death of Rev. Joseph Emerson in May, 1833, caused tender emotions in the hearts of both his former pupils. Both prepared for his "Memoir," published during this school year, discriminating outlines of his character. That written by Miss Grant mentions having "kept up an acquaintance with him as with an elder brother from 1820 till his death." Among his prominent characteristics she enumerates his "uncommon skill in leading those around him to think, and every conscientious pupil to feel her individual responsibility to serve her generation; his peculiar faithfulness and tact in administering reproof and influencing others to the correction of their faults, and the gratitude with which he received like hints from them." The closing passages are quoted:

"The communion of glorified saints with each other and with Christ seemed with him to be as fully a reality as the intercourse of members of his own family, and his view of the transforming influence on the redeemed of seeing Jesus as he is caused a vivid sense of the importance of a contemplation of the same character to promote sanctification on earth. It was his custom to speak of intellectual and holy pursuits in heaven as a continuation of the same on earth, and of going there as a change of state, but not of char-

acter. Such expressions as these were frequently falling from his lips: 'I never expect to understand this fully till I go heaven.' 'We shall know more about this science if we ever reach heaven.' 'Probably Abraham, with all his faith, had low views of this subject on earth compared with what he has now.'"

"The death of this good man seemed to his extensive circle of friends but as a transition from his place of sojourning here to a permanent residence on high, and his arrival there, with its consequents, as the natural consummation of his life. Nearly every individual, in speaking of his departure, has remarked, 'Mr. Emerson has really gone home; he now mingles with those ancient saints he so much admired and loved on earth.' If the anticipation while here of association with patriarchs and prophets was to him so delightful, what must the reality be? No other person's death ever seemed to me so much like a passage from one country to another as does his. Instead of thinking of him as being dead, I always think of him as being in heaven."

A bit of autobiography is recorded, Tuesday evening, April 22, 1834, apparently the fragment of a letter to Miss Lyon.

"In our private examination yesterday, and public exercises to-day, everything seemed to go

on prosperously. Sincere commendation was to some extent bestowed. After the close of the exercises I was introduced to L——, Esq., the father of one of my pupils. This young lady has been a trial, and caused no little labor and no less heart-ache. For two or three months past she has done very much better than ever before, and in most things very well. Our hearts were encouraged. I mentioned her improvement to her father, expecting a response. On ascertaining that it would take her more than another whole year to complete the course of studies in this institution, he appeared irritated, and remarked that he was not satisfied with the progress scholars made here. He had thought that if his daughter made tolerable proficiency she would have completed the course in two years, that the principal of a school at ——, Vermont, had informed him that a younger daughter of his had completed the studies of a year in ten months. All this I heard with perfect calmness and without feeling inwardly disturbed. I had never labored for Miss L—— for the sake of obtaining her father's approbation. I have tried to do my duty towards an immortal creature, and have labored to cultivate her moral sense so that her character should not be so monstrous, her intellectual so vastly superior to her moral qualities, and I hope my labor has not been

in vain. Oh, that she will not lose what she has gained, but secure present and everlasting benefits, notwithstanding all opposing circumstances! My heart aches a little. Is it because a father is displeased, or is it because I fear his child will suffer by his influence? I think my painful emotions arise from the fear lest this child of anxiety will be injured by her father's failure to comprehend her highest good."

In the summer of 1834, taking advantage of the last months of Miss Lyon's stay, Miss Grant made her first journey of observation in what was then "the West." It is outlined in a large folio sheet.

"ROCHESTER, New York,
Saturday Evening, September 20, 1834.

"MY DEAR MISS LYON: Your letter mailed August 30 I received last Monday, September 15. No mail left Mackinaw while we were there except one directly on our arrival. It is desirable you should know soon that they will not be ready at Buffalo to employ teachers for their contemplated female seminary till autumn, and when they are ready it is doubtful whether they will wish us to negotiate for them. Last Thursday Gen. P——, a lawyer, Dr. B——, a practising physician, and Mr. C——, a large land-holder, called and spent the evening in conversation on

education, general and particular, definitely or indefinitely. They seemed generally to appreciate the right views."

"WEEDSPORT, West of Utica,
Friday, September 26.

"We have come to-day 36 miles to the canal, and are now waiting for the packet, expecting to pass the Sabbath in Utica. . . I have received yours, giving an account of L——'s* release from this world. The providence in thus taking away the orphan of my charge comes very near, and seems to warn me to do quickly all in my power for the heirs of immortality. I greatly rejoice that a few months of her seed-time for eternity were spent in the seminary at Ipswich. Most unfeignedly do I thank you, my dear friend, for all your maternal, your sisterly, your Christian kindness to her since she has been with you. . . Many thanks to Mrs. and Miss Lovejoy and all the family for every kind action, word, and look they have bestowed on her, and I doubt not these have been many.

"Shall I now tell you that she and our dear friend Miss Lucy Washburne entered the abodes of the blessed on the same day? It is even so. After a fever of eight days, which she endured with Christian submission, she too was released from this state of trial. Ever after we left Ip-

* A niece she was educating.

swich, till we parted at Granville, June 26, I noticed the rapid advance of benevolent love in her heart, and inferred that God was preparing her for some important earthly service in building up his kingdom; but now I understand he was making her ready for the benevolent employments of heaven. Miss Washburne gained many friends in Granville. Her memory there will be blessed."

"Saturday, September 27.
Packet-boat, 30 miles west of Utica.

"I perceive the efficient part of those associated in our united plan to lay a permanent foundation for an institution to educate our own sex have enlisted in your favorite project. [Miss Lyon had written her a full account of the meeting in her parlor, September 6, and the appointment of the first committee there.] With such coadjutors as they now have I hope they will meet with success. It seems to me there should be several schools, embracing this idea of some domestic labor, in each State. Every gentleman with whom I have conversed on the subject would greatly prefer to place his daughter in such an institution rather than in one on the common plan, leaving expenses out of the question. I believe I wrote you that a proposition for such a school had been brought before a meeting of clergymen in

Indiana. In the Oberlin Institute it is already in operation. All the work for the boarding establishment is performed by fifteen female scholars and Mrs. Stuart, the domestic superintendent. Their number of male pupils is thirty-five, but all do not board in the establishment. Ever since my visit to Granville I have thought much about the importance of that location for a school of young ladies. It is the only place in Ohio, off the Reserve, that I have seen or heard of where the employment of teaching takes anything like its proper rank—indeed, the only place where it is considered truly honorable. I heard a lady, who justly ranks high for intelligence, refinement, and social standing, and who hopes too that she is a Christian, remark of a young woman who left her home, where she had lived in comparative inaction and uselessness, to engage in a school in one of the most pleasant towns in Ohio, 'That is really a great coming down for her; she has been quite a belle.' It is a specimen of a feeling greatly prevalent throughout this and the surrounding States. So far as I can learn, nothing apparent has been effected to correct this sentiment by other schools. There seems, however, to be a kind of preparation for a better judgment, and, with the blessing of heaven in converting the scholars, this may soon be spread abroad. I

almost tremble for the success of these young teachers who are going there, because each of them is so unpractised in mingling in such society as she will there find.

"At Granville it is honorable to do good. Some thirty or forty young ladies are now there, efficient and distinguished teachers of district schools, many of whom have stamina of character sufficient to render them capable of being qualified for anything. Others may be formed like them. All there may be raised to a high standard of intelligence and true refinement, and prepared to gather in these white, whitening, and threatened fields. The people of these regions are to exert an influence on our country extensive as the expanding wave. In spite of my better judgment I have a strong desire to occupy this post, and do all in my power to disseminate the principles and the active practices of true benevolence. When I clearly see that I ought not, the inquiry involuntarily arises, 'Is not this the place for Miss Lyon?' Knowing you were so settled that New England should be the place of your location, I have hitherto suppressed my inclination to suggest this inquiry to you, but will do so no longer lest it may have been kindled for the general good.

"May the Lord make your path plain and

prosperous. We leave for Albany Monday morning. Hope to visit the great school for young ladies there. Love to each of the teachers and pupils that remain through vacation.

"Yours affectionately,

"Z. P. GRANT."

Miss Grant brought with her two Ipswich pupils to take charge of the new seminary at Granville. Doubtless this journey freshened and stimulated her purpose to direct the streams of Christian influence she was so carefully feeding to the new regions of our own land.

No ears heard more plainly than hers the united voices which awoke in the first part of the 19th century, and cried from all waste places to "break up the fallow ground" and "sow the good seed." She saw clearly, what few of her generation divined, that the great West would soon be the centre of empire; that its evangelization was the most vital and important work of the American church. In 1835 was formed, by her personal efforts, an association called a "Society for the Education of Females in Ipswich Seminary." Its true title might have been "The First Woman's Board of Home Missions." The existing facts as to woman's work for the church were stated by a gentleman who had for a time resided at the West.

"Among Protestants there is no system or organization, as among Catholics, to secure and employ the benevolent energies of women in the cause of education. If a woman finds it in her heart to become a missionary, and to go away from her country to instruct the heathen, in most cases every facility is provided. Public sentiment encourages her efforts; she knows to whom to apply for support. But if a woman becomes interested in her own country, and earnestly desires to labor for destitute American children, no such means or facilities exist as make it suitable or proper for her to do so. There is no individual or body of men whose appropriate business it is to aid her; and should any Protestant woman of wealth and standing express an intention to go West as a missionary teacher, so many obstacles would be presented as to be insurmountable."

Previous to the formation of this society ten persons had been assisted by the principals at Ipswich to complete the course, and had gone out as teachers. The loan had been faithfully repaid. Fifteen gentlemen were the subscribers to the funds of this primitive board, the largest annual donors being Mr. Samuel Hubbard and Mr. John Tappan, who gave, respectively, $300 and $200. The Ipswich Seminary contributed, in the four *years* of the society's operations, $430. The

amount disbursed was $4,401. With this money 41 teachers were sent out. The loan to one individual could not exceed $200, and a note was given on interest after the first year. In cases where payment was impracticable the debt was remitted. The society provided for the protection and location of these teachers. Twenty-five of the number paid their debt in full, and six in part. Of the ten who had paid nothing after eight years, several died early, one was a confirmed invalid, and some others became the laborious, self-denying wives of ministers. One only had married without informing her husband of her indebtedness. The amount unpaid was $1,448. The average expense of educating these missionaries was, therefore, about $36. An itemized statement of receipts and expenditures was left by Mrs. Banister, together with papers giving a history of the organization. These young teachers wrote to her their trials and successes, the particulars of the state of education and of religion in the widely-scattered places where they were sent. Letters from nearly every one of them were found, wrapped and labelled, among her last garnered keepsakes. They are often touching, unconscious revelations of self-sacrifice and toil. The faces of these folded missives remind us that postage over 500 miles was

twenty-five cents. Miss W—— sends a draft for $100 from South Carolina, which is worth $87 79 in Boston. Miss B—— had taught two years in Alabama, was able to secure but a small part of her pay, and never received $50 that was sent her. Miss E. C—— taught for two and one half years in the institute of a town now a wealthy city in Illinois. The institute became bankrupt and could only furnish the means for her to reach Ohio. There, not far from Cleveland, in an incorporated city of 300 inhabitants, she had the care of a public school of 40 pupils, from 3 years to 17 in age, for $2 a week. She finds it "very pleasant." There is Methodist preaching once in two weeks, a good Sabbath-school, and she is deeply interested in her Bible-class. Ten years afterwards, as Mrs. S——, she writes from a town on the Wabash River, where the population is about 500. Her husband is a home missionary, a graduate of Lane Seminary, and has charge of the New School Presbyterian Church. There were four churches, and at the time of her first going there only nine male members belonging to them all. Of a large number of merchants but one was connected with a church, and of five lawyers and eight doctors not one was a professed Christian. Many had been members of churches in other places, but "lived there as if they had never ta-

ken the vows of God upon them." Fifty additions were made to their own church during the year, and seventy had professed faith in Christ in a place where her husband preached once a month. When she gave these particulars she had just buried an infant daughter. Two years afterwards she was a widow, her husband worn out in the service.

Miss H. B—— taught two years in what are now prominent towns in Ohio, returned to one of the large cities of Massachusetts, and labored some time in the public schools there. Her letter is a heart-broken account of her dismissal for "physical defects," results of illness in childhood.

Miss A. C—— married, in 1839, an agent of the Home Missionary Society, but continued her school, which, at its commencement, was the only one exclusively for girls in the State of Illinois. Miss R. H——, in Western Pennsylvania, describes a work of grace which has changed the character of the school where she is.

Miss S. C—— taught two years, in Southern Indiana, a school of fifty, mostly teachers, in a seminary building containing three rooms, two below and one above, and rejoiced greatly in her privilege; then married a home missionary and removed to another town in the same State.

She suspended teaching only a short time during ten years, though sometimes so weak as to be drawn in a chair from one room to another. Usually from six to eight orphans had a home in her family.

Discount on Indiana money was 12½ per cent. The people were too poor to pay more than a pittance for tuition. Many mothers of her pupils could neither read nor write. In 1846 Mrs. Banister had sent her a hundred dollars to aid in caring for the fatherless in her school. In 1849 she returns a list of twelve orphans thus helped, and writes, "I have concluded best to require them to teach others free to the amount they are aided instead of refunding." "Two, who received their tuition free all the while I was in H——, are now missionaries. Mr. C—— left for China this spring and Mr. H—— has been among the Sioux for four years." "Could I give you the history of those who were unable to pay for their instruction since I have been at the West, you would rejoice that by God's blessing you were enabled to send light into so many dark corners of the world." In 1852 she had added eighteen to the number of her orphan wards. After this her husband with keen regret left his church on account of weak lungs, and they went to Southern Mississippi for the winter. They were in a region

where there were neither "glass windows by day nor candles by night." There she took charge of a school, but after teaching four months was brought to the borders of the grave, and was not able to resume her favorite employment for almost a year after her return. We have space to mention but two more of these long-cherished records. One of them is a farewell letter on the eve of a departure as a missionary to India; the other is an account of the last day of one of these young lives just fitted to be made a blessing.

Miss M. L——, whose name appears among the beneficiaries, was a teacher at Ipswich, preparing thus for mission work in a foreign land, when in April, 1836, the messenger of death came in a sudden distressing malady. We have a scene at that dying bed. "About ten Miss Grant entered and inquired of the nurse whether Miss L—— would probably understand a prayer. It was thought doubtful. Miss Grant then repeated in a slow, distinct manner a part of the 103 Psalm, 'Like as a father pitieth his children,' etc. Miss L—— immediately fixed her eyes on the countenance of that much-loved friend and became calm as a little child. Miss Grant then prayed as the sick one might have done. Afterwards, in the intervals of the paroxysms of pain, the mind was wandering and could be controlled only by repeat-

ing portions of that blessed volume which had been her guide in days of health. Towards evening efforts were made by Miss Grant to awaken consciousness by low, soft singing, but without effect, till the hymn, 'There is a fountain filled with blood,' was commenced, when she evidently listened with great delight. At the stanza,

> "'And when this feeble, stammering tongue
> Lies silent in the grave,'

she joined in the last three lines, singing both words and tune correctly. After this she gradually sank away. About ten I commenced saying to her the verse, 'Oh, glorious hour! Oh, blest abode!' She repeated after me, 'Oh, glorious hour!' Those were her last words." The writer of this letter was Miss Hannah Lyman, afterwards the first lady Principal of Vassar College. Folded with it is another, labelled, "To be preserved." It is dated at Philadelphia, and gives the circumstances why Miss Grant's three letters had failed to reach the writer for nearly a fortnight. "My heart would have rejoiced," so run the words, "once more to look upon her face, to hear her voice. Soon I had hoped to revisit New England, but why should I now? Were I to yield to the gushing torrent of my feelings, they would roll forth in the lament of David, but listening to her song of praise, I still the voice of

my complaint. I cannot repay your kindness. Your letters are the last sad memorials of my M. L——."

A report for the society prepared in 1835 by Miss Grant glances at the country's need and the work already accomplished.

"West and south of the State of New York a million and a half of white children are growing up destitute of any means of moral or religious instruction. In many places where the people are ready to support high schools they are unable to establish such, for the teachers cannot be found. So few young men have devoted themselves to the profession of education, and other modes of enterprise so numerous and attractive are opened before them, it is not to be expected that an adequate supply for this acknowledged want can be furnished from their ranks. In New England there are many women at a suitable age who have the requisite talents, piety, and enterprise to prepare them to be useful in this profession, could they gain the additional cultivation necessary. From 1830 to 1835 fifty-three ladies who have been members of this seminary were employed as teachers at the West and South. Several are married, and four 'rest from their labors.' Forty-two still continue to fill stations of high responsibility. Five are connected with

seminaries in Eastern States; the remainder are yet in distant portions of our land. Several are the wives of professional gentlemen, but the low state of education where they are settled, the pressing demand for well-qualified labor in that department, induce them to remain steadfast to their noble work. Some act as principals of high schools, others as assistants with their husbands. One who was a member in 1830, her funds being exhausted, borrowed twenty-one dollars to complete the course. After having been useful as a teacher in Tennessee, she paid in 1834 the amount of her debt. At that time she was the wife of a Presbyterian clergyman and the second mother of seven children, still continuing principal of the seminary at a salary of $700 a year. Rev. Dr. Wisner has said that each of these institutions presided over by former members of this school are, in the opinion of intelligent clergymen, 'doing more good for the cause of religion than any two of their own profession.' These teachers are efficient Sunday-school instructors, frequently commencing such schools where there were none. They have often excited a deep interest on behalf of the heathen in their pupils and others. Their influence is felt in the social circle and the prayer-meeting. It has also extended across the mountains and been active in

their native regions. Their efforts have constrained many to pray and labor for the West; some to contribute of their substance, others to go and work in that wide, destitute field.

"The Holy Spirit has signally blessed these institutions the past year. At Austinburgh, at Chillicothe, at Granville, at Marietta, at Tuscaloosa, more than a hundred have consecrated themselves to the Lord."

Full as Miss Grant's heart was of sympathy in the labors as well as the enthusiasm of these her daughters, there was no crowding out of interests nearer home. Reports made by one of the senior class give inside glimpses of the school. In the winter of 1835–'6 "a large proportion of the pupils had review lessons in arithmetic and modern geography." The "studies of the term had been divided into three series" of six weeks each. In 1836–'7 "all the pupils had devoted much time to spelling, more to composition, and still more to reading." "Although the disposition with the most had been such as to require restraint rather than excitement," yet, the writers confess, "we do not believe the present scholars in assiduity have gone beyond their predecessors." They had "received instruction in the care of health, and a society of correspondence for gaining and giving information had elicited much inquiry."

Miss Lyon was thinking out to her friend as she had always done, and receiving in return the written judgments and feelings answering to every phase of her perplexities or her hopes. Miss Grant followed each step of that "wandering life of two years," seeing that God was its shield. A proposal was made that she should stand with Miss Lyon at the head of the new seminary. The reply we can only conjecture, but know that her decision brought out from her old associate one of the loftiest and tenderest of Miss Lyon's epistles.

When the building in South Hadley was half completed it was desired to make one special effort in Boston to raise funds, and Miss Grant addressed the following letter to Dr. Anderson:

"IPSWICH, February 23, 1837.

"REVEREND AND DEAR SIR: I have just learned that it is still undecided whether any united effort shall be made in Boston in behalf of the Mt. Holyoke Seminary. I do hope the benevolent men in our metropolis will not dismiss this subject without a careful examination. The question is not whether the plan of that seminary, in all its minutiæ, is adapted to their taste, or whether it is as good as their united wisdom could devise; but it is whether they will le ing

hand in building up an institution founded on Christian principles and designed for the education of female teachers.

"Woman, elevated by religion, was designed by Providence as the principal educator of our race. From her entrance on womanhood to the end of her life this is to be her great business. By her influence not only her female friends, her scholars and her daughters, are to be affected, but her sons, her brothers, the young men around her, and even the older men, not excepting her father and his peers. Considering the qualifications which the mothers in our land now possess, is there not a call for special effort from some quarter to render them aid in fitting their daughters to exert such an influence as is needed from this source on our infant republic, on our Christian country?

"Never before was the call for pious, well-qualified female teachers so urgent and so reiterated from every part of our land. Never before were there so many energetic, talented, benevolent women disposed to qualify themselves to do something towards educating the rising race for the service of the church. How shall the many destitute children in our country be rightly guided without a teacher? How can women teach without being prepared? And how can a suffi-

cient number be prepared without public aid? We ask, therefore, for aid, not for the sake of the individual, not for the sake of the sex, but we ask it for our country, nay, more, for the world! We ask it that our Redeemer may be glorified in having a more holy seed to worship him on the earth, and a larger and more glorious train to manifest his image and show forth the wonders of redeeming love to all eternity.

"I know that calls are numerous and pressing, but viewed in the light of heaven, is this object in the background? Is it not rather because it has not been presented that it has not stood out in bold relief and been seen and felt in all its magnitude and importance? It may be said that buildings alone will never make useful institutions. We grant it. But is this a sufficient reason why college buildings shall not be erected by public munificence?

"From the delicacy of woman's constitution and the greater delicacy of her reputation, from the impropriety of her being subjected to deleterious influences, and from the necessity of her being under something like maternal guidance, it may be easily shown that during her pupilage it is at least no less important that suitable architecture should be provided for her accommodation, and that family arrangements sh[illegible]apted

to her necessity, than that they should be suited to the wants of young men. It might be shown too that it is no less difficult for a woman to raise up and sustain a female seminary of 100 members without suitable buildings and apparatus than it would be for a man to raise up and sustain a college of 100 students without these requisites.

"I beg you, sir, will consider for a moment the entire lack of system in female education; the want of an enlarged, definite object in most patrons of our higher schools in relation to the education of their daughters; the consequent limited views and love of change in young ladies; the short time they are kept at school, and even this often divided between different institutions; the impossibility of obtaining Protestant women to sustain for a course of years different departments in a school, of retaining even one longer than time necessary to become independent in her own department. In view of these considerations must it not be judged even more difficult to sustain a large school for young ladies, either with or without suitable provision, than to sustain a college?

"My soul kindles while I write; but I forbear. For the last twelve days I have been confined much of the time to my bed. My failure has been caused principally by a series of efforts to

sustain an institution without such means as it would be economy for the Christian public to furnish, and such as, I think, they would long since have gladly afforded if the subject in its bearings could have been presented to their view. I have scarcely the shadow of a doubt that my labors will be curtailed many years in consequence of my increased burden for the want of what comparatively small funds would have furnished.

"When I shall reluctantly leave that course of toil which, for its results, I have ardently loved, with my last breath would I plead that the public would immediately do something to rear and uphold Protestant institutions for the education of women. With high regard and esteem,

"Yours truly,

"Z. P. GRANT."

This appeal was read by Dr. Anderson, in connection with some remarks, at a meeting in Deacon Safford's parlor. Three thousand dollars was then subscribed. "Your letter," wrote Miss Lyon, "makes a fine impression, and is much suited to benefit the great object. I want leave to use it at my discretion." In September $500 was needed. The manner in which she asked Miss Grant to lend it is noteworthy. "I do not suppose you can let me have this as well as not. I suppose it will cost you effort and care, and I regret to add

to your labor in your present state of health; but I thought if you knew just how much I needed it you would prefer that I should ask you."

Miss Grant's letter to Dr. Anderson, a life-long, intimate friend, contains allusions to her own unavailing exertions she would never publicly make. It was but too true that her time was short in her chosen work. Striving to "view things as God views them," she was bringing herself to acquiesce cheerfully in the failure of her own wishes and her own ability.

Four teachers and many beloved pupils, the flower of the first graduating class at South Hadley, went to join her former associate in the new institution. Overcome with weakness, it was to be her lot to see others carry out in lauded success the work she had inaugurated, the work she could do so well. In these months she was learning lessons of true Christian humility, which became deeper and more beautiful as years advanced. By the grace given to her she could, herself debarred, look on with thankful heart that the great cause was carried forward, and as the sowers went forth to their sweet employ she could stand by the wayside, willing to count as nothing, if that was God's will, in this the great seed-time of coming generations. Through most of the years 1837–'38 she was too ill to assume the du-

ties of her position, and though she rallied all her strength for the winter term of 1838, it was the last. The end came in April, 1839. There were 127 pupils.

The sharp pang at giving up is hinted at in a brief passage written long afterwards. "Seeing that with the care of that institution on my mind I could never recover, and that Providence had hedged up my way, I resigned my office, thus severing the link that had long bound me to the world and abandoning the work to which I had devoted the energies of the best part of my life."

It was with a deep significance she often remarked, "Mr. Emerson used to say, 'It is better to be in the pulpit than to be in heaven.'" She was not alone in her tender retrospect. Few are yet among the living who mingled in those scenes, but their recollections will surely respond to the animated picture drawn by Mrs. Julia Reed Emory, who for almost forty years had carried it in her thoughts. It accompanied a bright, affectionate greeting on Mrs. Banister's eightieth birthday. "Dear old Ipswich! How many memories come thronging upon me at this moment! We are in the schoolroom. Every pupil is in her place. How many teachers I see! more than could sit in the teachers' seats at one time. How tenderly Miss Farley looks down upon us! Though so

young, there are lines of silver in her dark hair. How sparkling are Miss Caldwell's eyes, and her whole face in all its lines and dimples. Prof. Foote, how wise she looks, especially when old Murray is under consideration. How dreamy and forelooking are Miss Mary Grant's eyes, as if seeing a hand we cannot see that beckons her away. How retiring is Miss Shepard. How Miss Lord blushes! Miss Dickinson, how sweet but sad. Her life was set to music on a minor key. There too is Miss Leach, who never swerves from what she considers the line of right. How pale is Miss Parker! But they crowd upon me. I cannot mention half. Dear Miss Lyon, how by earnest words and a luminous life she sought to lead us to God and to right. Hark! The great door opens. Miss Grant walks up the aisle with great dignity. 'Good morning, young ladies.' Every pupil is on her feet. The pink ribbons on your cap mingle in my mind with the tones of your voice as you give the Bible lecture. Talks on certain subjects are fresh in my mind now. Then the prayer.

"A few items of business are to be attended to. 'The school may rise.' 'Those who have made no communication during the week may be seated.' Nearly all sit down. 'Those who have made but one, two, three.' Miss A—— seats

herself with a little swing and a little defiance in her face. 'Four, five?' Miss L—— still stands, and a question or two brings out the acknowledgment that though sure she has made as many as five communications, she is not sure she has not made as many as twenty. How innocent she looks, as though victimized by circumstances over which she has no control! Then come a few suggestions on propriety of behavior, and we are wondering what hit bird flutters as you speak of loud talk in halls, of laughter in the streets, of gossip with young men in stores, of crowding about windows, and of rudeness at the table. . . I wonder if Miss F—— has finished that stocking. As I remember, it was about time to set the heel, and hung from her hand, as she went from place to place and talked with one and another. How quiet and delightful the Sabbaths were in the dear old boarding-house! Does Mrs. Lovejoy still live? I would go miles to see her. In my memory is a class in school of ancient and honorable pupils who had been teachers for years, but knew nothing of the new-fangled notions of mental arithmetic. We were in Colburn's First Lessons, and I recall now their names and the hopeless expression on their faces as I propounded the question, 'Two-eighths of seventy-two are ⅛ths of how many fifths of forty?' The

ministers of Ipswich, their faces and voices, were familiar indeed. I had a class of ladies at one time in Mr. Fitz' Sabbath-school, and during a course of years a class of young men in the one at Mr. Kimball's church. Long afterwards one of them sent me word from his dying bed in Providence that he should be for ever grateful for my instructions there."

It is possible that to some one the lively discussions in the logic class of 1837 may be brought back by the waifs of their written exercises.

"Enthymeme.—The Epicurean loves the world supremely. Therefore the Epicurean cannot be the friend of God.

"Sorites.—They who have most, desire most. They who desire most, are most discontented. They who are most discontented, murmur most. Therefore they who have most, murmur most.

"Misapprehension of the question.—The immediate abolition of slavery is expedient and practicable, because slavery is an evil.

"Fallacia accidentis.—Dancing is wrong, because it is sometimes carried to excess.

"Arguing in a circle.—We are free agents because we have the power of choosing. We have the power of choosing because we are free agents."

From an article prepared by Miss Grant for

the "American Quarterly" in 1838, it appears that 1,675 young ladies had been members of the Derry and Ipswich Seminaries. Of these, 21 had at that time, under the American and Baptist Boards, passed to foreign shores as missionaries. Four hundred had been teachers in the New England and Middle States and 88 had labored in destitute portions of the West and South. Widely they were scattered, even then, those young girls who had walked under the elm-trees and filled the rooms of the quaint old houses with laughing enthusiasm, melodious song, or earnest prayer. There was one who followed them each with loving, undying interest. Her last public work was to annex to the record of 1839 a list of the 146 graduates and give the latest intelligence from them in a separate column. Her own copy of the collected catalogues is interlined with an item at almost every name. Some of them are written in the failing hand of the last weeks of her life. The Society of Correspondence at Ipswich prefigured the Memorandum Society of Mt. Holyoke, associations only possible when members of an institution had the attachment of a college fraternity. In what other seminary has there been for it love enough, pure and simple, to lead a number of its graduates to gather and publish without fee or reward, every five years, the

latest items of the whole sisterhood scattered over the wide earth and estranged through the lengthening decades? This spirit of benevolent interest in their companions so characteristic of both the teachers was stamped by them on the schools under their charge, an indelible and peculiar mark. Through her after life Miss Grant collected with care every fact in the history of her pupils, rejoicing when they were led in prosperous paths, sympathizing in every sorrow and bereavement, holding them in affection as tenacious as it was individual. Many of them were called to ride in high places of influence. They were the wives of foreign and home missionaries, of college presidents and professors, of clergymen, of principals of seminaries, of wealthy merchants and manufacturers. One glory was greater than all. "This training," said Miss Lyon "makes good mothers." If there was at that time a lady of especially correct reasoning, enlarged views, and Christian zeal, fulfilling the duties of her station with eminent usefulness and grace, one would often find she had been a pupil at Ipswich, or under a teacher trained there. More than one displayed organizing talent on a conspicuous field, and has left to coming generations the wise and beneficent results of her life, as did Marianne Parker Dascomb of Oberlin. The affectionate admiration

CHAPTER VI.

MRS. BANISTER AT HOME.

MISS GRANT, as has been seen, continued at Ipswich for four years after Miss Lyon left her. In the lightening of her daily burdens and in lifting the school to heavenly heights, she could not but miss the mate and associate who had been to her as another self. She missed also the steadying influence in the school of that noble band of mature and earnest scholars who had heretofore resorted to Ipswich to learn the way of God more perfectly and prepare for enlarged usefulness. They drifted to the new seminary, which, becoming every year more and more a glory in the land, and charging for board and tuition only $60 a year, was very alluring to young women of large aspirations and small pecuniary resources. Still Miss Grant was a host in herself, and, with the aid of accomplished assistants who clustered around her and entered into her spirit, she found no difficulty in sustaining both the literary excellence of the school and its extraordinary reputation for forming well-balanced characters. Choice daughters of choice families crowded lovingly and

reverently about her. Not a seat in the seminary was vacant, not an available boarding-place in the village unoccupied.

It was a charming assemblage that responded to her happy "Good morning," an assemblage quick to learn, easy to teach, and ready to receive the great principles she so well knew how to enforce. When to her cheerful "Good morning," she added, "I have been thinking on my way here, if 'home is where the heart is,' this is my home," every eye responded, "We will do our best to keep it so."

The motives for entering on the divine life which she presented to those susceptible young hearers were never their own gratification and happiness, but the reasonableness of God's requirements, the glory and attractiveness of his character, their own need of just such a Saviour as he in his great mercy provides, and the transporting hope of doing right, pleasing God, and blessing the world. Under her guidance many of her auditors came to the fixed resolve that in the long hereafter before them they would, God helping them, wear the yoke and carry the cross, leaving their own happiness to take care of itself. How sincere and ineffaceable was this resolve their lives and careers for half a century have made manifest. Her desk was as a pulpit, whence she

could point out to coming women and show them how to point out to others, the true ends and aims of life. It was the foregoing this privilege that constituted her chief trial in resigning her position.

Had her strength of body been equal to her strength of mind she need not have relinquished her work. When her health so gave way that any continuous mental effort was followed by indescribable distress, and she was assured that her only chance for relief was in laying down every burden, and when no helper appeared with whom, as in former days, she could leave her work and cares, there was nothing open to her but surrender. "My Heavenly Father," she said, "made it as plain as though he had spoken in an audible voice that he no longer called me to this work." So, while seemingly in the full tide of success, she bade adieu to her sorrowing scholars, gave up to the trustees the edifice they had leased her rent free for eleven years, and, with pent up sadness but a calm exterior, turned for ever away from the place that to her and so many others had been the house of God and the gate of heaven.

When her resignation became known, other institutions that had been lately incorporated and partially endowed craved her presence; but she knew that what they needed it was not in her

power to give, and courteously declined their solicitations.

It was no small matter for Miss Grant, now forty-four years old, an invalid, and without a home, to be obliged to close upon herself every avenue to lucrative employment. The tuition-fees at Ipswich, from $25 to $30 a year, had been nearly her only resource for providing instruction, apparatus, and other appliances needed in the school; her tithes to the Lord had been systematic and generous; so, though she was by no means penniless, her savings would not long be adequate for her comfortable support. "I know only," she said, "that my bread and water are sure; nothing more is promised me." Her faith here, as always, was the outcome of that knowledge of God which was imbedded in the recesses of her being. Her trust in him was immovable, her delight in him at times ineffable. "If I were only sure there was a God!" said a grave divine to her, who had studied himself into an abyss of darkness. "Why, I am sure of it," she answered; "I speak to him and he answers me. I know it as well as I know that I am speaking to you!"

Her faith was a substance indeed; she did not fear life, death, pain, or poverty, because in whatever betided her she saw the mind and hand of her God. To an afflicted and distrustful friend

she said, "God knew millions of years before you were born just what your situation would be to-day; and he is looking to see how you conduct yourself in it. He has you ever in mind." This was the foreknowledge and foreordination which fed her strength and kept her cheerful, reasonable, and uncomplaining.

At this juncture of her life she was made at home where she had been so received many times before. Miss Hannah Chickering, one of the older young ladies at Saugus, had been drawn there, after it was supposed that her education was handsomely completed, by the report that the teacher, Mr. Emerson, who had been a tutor in Harvard College, believed in educating young ladies on the same principles as young men. At Saugus she became almost enamored with the assistant of "the wonderful eyes" and silver tongue, whom the better she knew the more she admired. It was her first finding in a lady a large and easily-working mind, coupled with the power to bring others to see as she saw, choose as she chose, will as she willed, and all consecrated to ennobling those who came near her.

Miss Chickering's home with her mother, at the old parsonage in Dedham, with its high-toned inmates and guests—Miss Hannah's lover among the latter—was made henceforth free to Miss

Grant. She spent weeks and months there. Miss Chickering was married February 2, 1826, to Dr. John Kingsbury Briggs, and in her new home set apart a chamber for her beloved friend. It was called Miss Grant's room, and was ever ready for her occupancy. There while at Ipswich she often went for rest. The doctor, a man highly esteemed in his profession, made a study of her health, and advised drugs or diversion as he saw she most needed. Abounding in humor himself, he could strike a like vein in her, and the play of wit would often do her more good than medicine.

The fledglings that found their way into this cosey nest were like a part of herself. The first, along with John for his father, had also a Grant for her in his name. As soon as they could speak and go alone they learned to lisp her name and run to meet her coming. To Mrs. Briggs herself, immersed like all happy young wives and mothers in household occupations, these visits of her friend had been like bits of heaven. Each of them received succor, strength, and encouragement from the other. Their intercourse, unreserved and unselfish, full of love to God, to the children, and to one another, was an earnest of their fellowship in the clearer atmosphere of heaven.

Ladies who have been always "set in fami-

lies" can hardly understand how precious and welcome to Miss Grant, in her great weariness and enforced idleness, were these open doors. Her mother and sisters had been already transferred to the house not made with hands. Her remaining elder brother, though none could more enjoy a sister's society, had his house too full and too busy for the permanent reception of an invalid. At Dr. Briggs' she was wanted; there too there was room for her friends; and, what helps hospitality to go in silver slippers, there too was good domestic service. She could live "like an oyster," as the doctors had bidden her, or take a hand in healthful work, or make merry with the fun-loving children. She could go and come as she pleased, without fear of being a burden or of wearing out her welcome, for their friendship was of that divine type which use deepens and strengthens.

It was at Dr. Briggs' that Hon. William B. Banister, who had long held her in honor, invited her to unite her life with his. The doctor took pleasure in watching the progress of the suit and in arranging for the sequel. Many of the invitations to the marriage went to their mutual friends in his own handwriting, flavored with his inimitable humor. They were married at his house on September 7, 1841, by her former beloved pastor,

Rev. Prof. Ralph Emerson, D. D., of Andover; Rev. Luther Dimick, D. D., Mr. Banister's pastor, officiating in the prayers of the occasion.

Mr. Banister was a graduate of Dartmouth College, of the class of 1797. He had been a practising lawyer in the courts of Essex County, a member of the Massachusetts Senate, and held many important trusts. Honorable in his dealings, courteous and dignified in his manner and bearing, he might have been called a gentleman of the old school; he was a true gentleman of any school. Like her, he had early set his feet in the straight and narrow way. They were both Puritans indeed. "What is right?" never "What will people say?" was the question they asked. Not with a blind idolatry of the printed page, but thirsting to know the will of God that they might do it, they loved and studied his Word. Carefully they looked for the prints of Christ's feet, that in them they might set their own. In all that was just and lovely they walked hand in hand. Add sweet temper, genuine sympathy, and reciprocal preference, and was there anything wanting for a happy marriage?

In the matter of wifely reverence and obedience Mrs. Banister had not outgrown the teachings of St. Paul. "Since the wife must see that she reverence her husband," she said to a maiden

who consulted her on the supreme question of a woman's life, "she must see that she do not marry a man whom she cannot reverence." "Where there are only two there can be no majority, and the supremacy must rest on one," she would say, and then quote, "The husband is the head of the wife, even as Christ is the head of the church," as an end of all doubt. "Sarah, the wife of Abraham," she used to tell her scholars, "was praised for two things: her faith and her obedience to her husband, calling him lord." "I know," she said to Mr. Banister on her marriage, "that you have a right to command; but I mean to be so on the alert that you will have no occasion." She took pleasure in promising the subjection that she could not think he would ever exact. Certainly he never did. What chance can there be for it in a union where the wish of one is the law of the other, and both have reason and good sense? And such a union was theirs. Her study and care, like that of every good wife, was first of all to preserve and prolong his life and usefulness. She watched over his health, accompanied him on his journeys, aided him with her pen, and in every available way proved herself a help-meet indeed.

Over the provincial mansion in which by her marriage Mrs. Banister was called the

elms and lindens of a hundred years' growth entwined their arms. It stood near the wide, shaded street, the park-like grounds extending at the sides and in the rear. At present modern buildings crowd around it. Traditional for its hospitalities, among the guests had been Messrs. Reed and Matheson, the first representatives of the Congregational Union of England and Wales to the Congregational churches of this country. In their "Narrative" of this visit, published in 1835, they thus mention their host and his residence:

"At Newburyport we were met by Rev. Dr. Dana and Mr. Banister, and were received with much courtesy and cordiality at the residence of the latter gentleman. He has a most comfortable house; it is not only like ours, it is quite English, but English in the olden style—the forms, carvings, cornices, and patterns such as I have seen a hundred times; and the beautiful limes in the fore-court were literally brought from England."

This old mansion, in its spaciousness, its elegance, and its appointments, was unlike the tiny cottage in which Mrs. Banister had lived with her mother and sisters; it was not unlike it in the high thinking, the mutual confidence, and the exhilarating conversation which enlivened it, nor in making the most and best of every person and thing that came within it. Her genial presence

made it more a home than ever. Mr. Banister having been married twice before, and each wife having left one daughter, she now heard herself called "mother," and felt her heart swell in response to the endearing name. The elder daughter, who had presided for many years in the household, stepped gracefully aside to give place to the new queen.

Miss Sarah, the younger daughter, timid and shy beyond description, wrapped in reserve which few could penetrate, but loving much when loving at all, received the new mother timorously but trustfully. As the years went by, bringing marriage and then early widowhood, then childlessness and many subsequent losses, sorrows, and pains, she came to lean heavily on her mother for comfort and counsel.

Though these sisters differed from their mother in some of their tastes and habits, the three had these best bonds in common: they believed in God as revealed in the Bible, they loved the best things, and they sincerely desired to do good. The daughters thought their father perfect, nor would they bear any insinuation that their mother was imperfect. "She is our mother," flashed Miss Banister, when once something of the kind was attempted, "and I wish you to understand that there is not a mean thread in her!"

As for Mrs. Banister, her tongue would sooner have cleaved to the roof of her mouth than utter one word derogatory to these daughters. Their health, welfare, and happiness held a place in her regard second only to their father's.

Mrs. Banister, with her natural good sense, took things as she found them, and, except furnishing her own room, proposed no changes in the home or its belongings. "I knew the house and the ways of the house," she once remarked, "before I came into it, and when I accepted Mr. Banister I of course accepted them." It had not been an abode of miscellaneous visiting and tea-drinking; she did not make it such. The daughters had their own favorite friends; these she made welcome. Hospitality was the unwritten law of the house; she increased and multiplied it. Under her management a wise and elegant thrift—nothing wasted, nothing wanted—pervaded the establishment. If now and then some lady visitor, whose life-work had been housekeeping, criticised hers as "too much elaborated," her husband happily saw it with no such eyes; in his sight it was simply perfect.

The spirit she invoked to make the law of her Penates is set forth in a small slip, evidently from her pen:

RULES FOR FAMILY PEACE.

1. We may be quite sure that our will is likely to be crossed to-day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves and, therefore, we are not to expect too much.

3. To learn the different temper of each individual.

4. To look upon each member of the family as one for whom Christ died.

5. When any good happens to any one, to rejoice at it.

6. When inclined to give an angry answer, to lift up the heart in prayer.

7. If from sickness, pain, or infirmity we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their wants.

9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.

10. To take a cheerful view of everything.

11. In all little pleasures which may occur to put self last.

12. To try for the soft answer that "turneth away wrath."

13. When we have been pained by an unkind word or deed to ask ourselves, "Have I not often done the same and been forgiven?"

14. In conversation not to exalt ourselves, but to bring others forward.

15. To be very gentle with the younger ones and treat them with respect, remembering that we once were young.

16. Never to judge one another, but to attribute a good motive when we can.

17. To compare our manifold blessings with the trifling annoyances of the day.

A lady who was a long time an inmate of her house has given some recollections. "One May morning I was received in her home in Newburyport to spend the summer. Prof. Upham was in the sitting-room with her, and she was darning stockings when I was introduced. After a word of welcome, the conversation on evidences of personal friendship with Christ was resumed. 'How can I know that I love the Saviour and am loved by him? So far as I can trust my own consciousness, I remember consecrating myself to him as distinctly as any act of my life. I have never felt differently. Now, when I have finished some work he has given me to do, I find myself asking, "My Father, what shall I do next? My

Saviour, guide me.'" I soon saw that she not only thus accepted her own work, but helped others to recognize in the commonest daily employment a service to the Lord. She felt it a privilege to be thus intrusted with talents for the service, and she seldom spoke of her 'duty.'

"In anticipation of entertaining a distinguished guest from France, Monsieur Monod, who was to lecture in Newburyport, with Dr. Kirk as interpreter, she asked Mr. Banister if it would be in strict accordance with the law of love to have him all to themselves when so many would like to see him? The happy suggestion conveyed in her interrogatory resulted in a tea-taking with the stranger in the ancient parlor, at which several clergymen and teachers and their wives were present, the gentlemen prolonging their acquaintance by breakfasting with him at her table next morning.

"Her hospitality was of the apostolic kind. At one time a very plain man came on some benevolent agency from the West. I do not remember his name or errand, but, after family worship, Mrs. Banister said to me, 'It paid me for all my trouble in entertaining him to hear him pray this morning.'

"Mrs. S——, a widowed mi[illegible]d her children found a home with her [illegible]nths

at that time. After she had assisted them to start housekeeping, as she was driving over to their home with a carriage full of comforts for them, she said to me by way of explanation, '"Remember them that suffer adversity, as being yourselves also in the body."'

"She brought the law of love to bear on dress, as on everything else, saying, 'Do you not know, child, that God is more honored and pleased when his creatures look well than when they do not?' In her dignity there was no trace of ascetic solemnity. 'Christ commanded his disciples to anoint the head and wash the face when they fasted,' was a remark of hers on this point.

"Her love of order and thoroughness was very marked, and she was, perhaps, so exact as to displease unfaithful eye-servants; yet her sweet, Christian temper was a blessing alike to all under her roof. I remember one evening at tea-table, when she had company besides her own large family, the servant was missing. She touched the bell again and again, till three calls at considerable intervals had brought no answer. I watched her then, expecting to see her a little ruffled. After long waiting the servant came. 'Annie, your presence is too important to be dispensed with now,' she said, in her uniformly sweet-tempered way, putting every one at ease,

and especially saving the temper of careless Annie from rising. I never saw her equanimity disturbed a particle or heard a hasty, impatient, or complaining word.

"Sometimes it would be necessary that the dinner-hour should be changed, that the young ladies, who were going away on the 12 o'clock stage, might leave home refreshed. When the time came they would decide to wait till another day, and then a second postponement might ensue. The disarrangement for three successive days would be as cheerfully carried out the last time as the first. If, in an emergency, bread was to be made, or any food provided the servants were unable to prepare, she would quietly accomplish the duty, with suave tact turning off the remark, 'Oh, mother, you ought not to do this.' And yet she had the energy and spirit that almost always breaks out in hasty words with the best of people.

"Her way of asking questions was very wholesome and quickening to young Christians in her family. We could not dislike it, they were so kindly put. This is a specimen: 'What would be the condition of the kingdom of Christ in this place if it were exactly in accordance with your prayers?' If a young person made a sweeping general statement, she would sometimes quietly

call for verification in particulars by saying, with a smile, when they had finished, 'Such as—?'"

Another who shared the privileges of the family says, "Mrs. Banister brought to bear on it the same energy, principle, and benevolent thought that she had been accustomed to exercise in her school. She aimed to make it a true service to the Master. It was a home that He in his flesh would have found a congenial resort; and if, as in his visits to the home in Bethany, he had given hint of aught by which he could be better pleased, the suggestion would have been welcome as aid to the object she had in view." In her new work of serving tables she sought to serve Him; when the work was irksome and she was weary, she remembered that he said, "I came not to be ministered unto, but to minister," and was comforted to be walking in his steps. Her conscientious painstaking well supplied any lack of genius.

One change she inaugurated at Mr. Banister's desire. Doles had long been the fashion of the house, though some of the applicants would have scorned to be called beggars. The servants, having been long in the house and left much to themselves, had almost naturally come to feel as though it was their right to deal out gratuitous supplies as they saw fit to any who came for them.

Miss Banister was generosity itself; never a heart melted quicker at a tale of woe. She would have made herself poor every day for those who were poorer than she. The delicate state of her health had interfered too with her oversight of the outgoes of the house. All this Mr. Banister had confided to his wife, adding that not only were the expenses of the establishment more than he could well afford, but he was afraid besides that beggary and pauperism were nursed at his doors. He suggested that on her coming as mistress she should ignore the past in this regard, and look after the expenses and charities herself.

In such matters they were in accord. Both had a quick and tender sympathy with homely joys and griefs; both held that helping the poor to help themselves is the best charity; that indiscriminate giving may do more harm than good; that industry and thrift are better for both body and soul than laziness and waste. Neither of them had outgrown very old-fashioned notions of frugality. She could not throw the crumbs which would feed a bird into the fire, nor the nutshells that would kindle a fire to the ground. Oil or gas burning for no one's enlightenment was an eyesore to them both, nor was it necessary to their feeling the smart that they would

have the bills to pay. She could not forget how in that snug home in South Norfolk, where there were six open mouths, everything they had was made to go around, that what they did not have they forgot to miss, and that anything that was left over found a hungry mouth or a waiting back. There the widow and the fatherless ate the bread of a royal independence, stood with the foremost, and had alms to bestow instead of alms to receive.

That Mr. Banister had unwittingly set her a thankless task did not deter her from attempting it. "What I ought, not what I like," was her habit of thought; oversight and thoroughness were ingrained in her nature. "I will see those who come for milk or fruit, or anything else, myself," was her word to the serving women. "The one who wants to see me is the one I want to see," was her motto for kitchen no less than parlor. With compassionate inquiries she mingled, "How can this be helped?" and "What can you do for yourself?" When she denied, no less than when she gave, she sought to bless the applicant. A lady now crowned with silver hair, who was with her six years between 1830 and 1838, not only as pupil and assistant, but also as a travelling companion, writes, "Do you know, the first idea that comes with her, in my mind, is not of her

being so particularly 'orthodox and evangelical,' but as being the personification of justice, yet justice always tempered with kindness; about the only awe-inspiring woman I ever saw, and whom I never for the first instant feared. Mercy blended with righteousness; she is magnificent to me on that account."

No one could be more kind than she to Christ's own aged and suffering poor. She kept them in mind; her own eyes saw their lowly abodes, her own hands carried them supplies, her own sweet voice read or quoted in their ears the divine promises. Her face was like the face of an angel to the lone woman to whom she cheerily said, "It is to you, you know, that He is saying, 'I will never leave thee nor forsake thee.'"

But when it was the strong and rugged who came on a wintry morning, saying, "Please, ma'am, would you give me a quarter for to buy a basket of coal?" she tasked her ingenuity to help the applicant with a wage instead of a gift, doing her a double service in housing her warmly while she earned "the quarter" she came to beg. If the woman went away muttering, that did not annul the benefit. "We can hardly expect such poor creatures to be reasonable," Mrs. Banister would quietly remark, and repeat the practical lesson of self-reliance the next opportunity. In

all this course, however reproached by simple or gentle, she never apologized for it by explaining that she was carrying out her husband's wishes. That was not her way. It was enough for her that she approved herself to him, to her own judgment, and to God.

These experiences and principles of Mrs. Banister were not without their influence in the General Charitable Society of Newburyport, which was formed at her residence and of which she was for a time president. It has been doing good work for more than a third of a century, and is now among the incorporated charities of the city, with a good fund at its command. In their report for 1884 the ladies say:

"On that February afternoon, thirty-five years ago, a little company of ladies met at Mrs. Banister's 'to consult on the best means to be used to remove the evil of street-beggary, so alarmingly on the increase, to supply the present necessities of the suffering poor, who are mostly foreigners, and to promote their spiritual welfare.'

"It was decided 'to divide the town into districts, and appoint a committee of two for each district, to visit the families of want and ascertain their actual necessities, to encourage those who are able to labor for their own sustenance to send their children to the public and Sabbath

schools, and to attend public worship themselves.' The committees were also instructed 'to solicit means for the relief of present suffering from such as are blessed with a sufficiency for themselves and others.' Their first report, 1850, stated that upwards of eighty families had been visited, from which some seventy children had been gathered into the Sabbath-school.

"Thus humbly but hopefully the band of workers entered on their task. Friends were raised up to furnish the means for carrying forward the enterprise. Slowly and surely the objects striven for, more particularly the suppression of street-begging—a topic which the late lamented Mrs. Banister never wearied of discussing—have been well-nigh attained. The question being raised at a recent meeting whether any one was now annoyed by begging at the door, some of us were able to say that we hardly knew what it was except by name."

One inmate of the family, whose good lay very near Mrs. Banister's heart, was a young man, the son of devoted missionaries, whom Mr. Banister had taken to maintain and educate. He was refined, sensitive, conscientious, at the forming age, and the centre of many hopes and expectations. The daughters regarded him as a brother, and were perhaps in some danger of injuring him by

over-indulgence. After he went to college Mr. Banister became afraid that this young gentleman was spending money too freely and forming habits which might impede his success in life. "What can we do about it?" he said to his wife; "I wish, my dear, that you would see to this." What in her wisdom she saw fit to do was to prevail on the young man, in vacations, to go over the expenses of the preceding terms carefully with her, item by item, and squarely face his spendings. With her niece, who lived in the family in much the same way, she pursued a like course. She was seldom without one or more beneficiaries in school, college, or seminary, none of whom were excused from rendering to her an account of every dollar committed to them. She considered it a part of their moral training. If they could not do it she thought them hardly worth educating. If they called her "particular" when they were trying to balance those account-books, they have blessed her for it since.

An incident in her early life illustrates her exactitude with herself. One winter between two of her summer schools, when she was living at home with her mother, she set herself to study Murray's Larger Grammar four hours a day. Before the winter was half gone she doubted the wisdom of her plan, but, fearing that to relin-

quish it would be a failure in perseverance, she decided to adhere to her original purpose. The grammar, she reasoned, could do her no harm, but a failure in perseverance would be a loss to her character. So she buckled herself anew to old Murray, and bringing the authors of her little library, one by one, under his "Rules," "Remarks," and "Observations," she knew for life, before the snow vanished, what was, and what was not, good grammar according to him. When at Byfield Mr. Emerson asked her which she could soonest identify and locate, a quotation from Murray's Grammar or the Bible, she replied, after a moment's reflection, "One from the Grammar, I am afraid."

The persistency which marked her life she expected to find in her beneficiaries, not merely in the keeping of their accounts, but in their adherence to whatsoever is just, pure, and lovely. She lived herself, and desired them to live, by the homely motto which she gave to generation after generation of scholars:

> "Despair of nothing that you would attain;
> Unwearied diligence your point will gain."

Her prescience in selecting and guiding them saved her from frequent disappointment. She still lives in them, for they are leading others in the way they were taught by her to go, and in

some cases are able, like her, to join, with careful savings, a bounty large and wise.

The unwonted burdens that a large hospitality laid on Mrs. Banister were cheerfully borne. Guests were the rule rather than the exception. Relatives and friends, acquaintances and strangers, were welcomed to couch and table. They came for a meal, a day, a week, a month, not seldom for a season, and sometimes for a year. Often it was company, high-bred and elevated, whom it was an honor to entertain; again it was wayfarers whose best claim was that they were the servants of the Lord. "I was a stranger, and ye took me in," was graven on her heart. At one time it would be the widow of an honored clergyman, whose home had vanished with her husband; at another, a minister too much broken for repair, who, with his wife for a nurse, was made at home for months; now an old friend, then the daughter of a friend; again a missionary's widow with her children, next a godly woman brought from her two rooms to bask all winter in that sunshiny house. An orphan niece or an orphan friend would be accorded a daughter's privileges; then some poor young woman would be given a home, that she might go to school and fit herself for a higher sphere of usefulness; and, if to enable her to hold on in a class (arithmetic, for instance)

special aid was needed, some dweller in the house would be invoked to render it, or even some one brought in from outside for this purpose. Alluding to Mr. Banister's having only a life-right in the house, she once remarked, "I have not a pin-hold here after he leaves it, but while I have it I mean to use it." His purse met all this ungrudging hospitality. His tact, courtesy, and kindness were joined with his wife's and daughters' in harmonizing the guests when they chanced to be diverse, in bringing out the best sides of all, and in making hospitality a handmaid to religion. It was almost impossible for Mrs. Banister to be thrown with any one for half an hour, in her own house or any other, and not be studying to make that person wiser or better or happier. Her desire to do good was always at a white heat.

Some of the guests she enjoyed; when she did not enjoy them she gave no sign. Her niece, on one occasion, going to her with a request that had come in from outside for the entertainment of one who the young girl thought would be only a dead weight in the family, said, "Now, aunt, you are not going to take that disagreeable man?" It called forth the reply, "Have you been so long time with us, my child, and do not yet know that the reason we 'take folks' is not because they are agreeable?" Once when there were several vis-

itors in the house, she said to one with whom she longed to linger, "My mother used to say that the best thing we could give our company was ourselves, but I do not find all our company of this way of thinking;" and she went with alacrity to look after the material wants of her household. This was as near, perhaps, as she ever came to complaining. She stood in her lot, as she had often instructed her scholars to do, stood till she could stand no longer.

Her innate faculty for seeing what people were good for and setting them to work was as natural as a bee's to build a cell. It had been one element of her success in her educational work: in her new sphere it could not be idle. A visitor saying, "Is not there something I can do for you, Mrs. Banister?" would soon hear, "Would you like to do this for me?" It might be button-holes to work, napery to darn, a letter to copy, an errand to go, or some other small service, but something that the person could do and do well. Mrs. Banister believed, and in most cases rightly, that such friendly coöperation would give the guests a home feeling and increase their happiness. If not always so taken, it was always so intended. Like all instincts, it was most busy when she was ill or weary or inwardly perplexed.

It was one of Mrs. Banister's luxuries to be able to share her delightful home with friends who had made her welcome to theirs. Of such were the Rev. Dr. and Mrs. Ralph Emerson, of Andover. He had been her pastor in early life, had heard her recite Euclid, had discovered her remarkable ability and foreseen her eminence, had saved her from at least one serious mistake and helped to give a happy turn to her life. She regarded him as at once father, brother, and friend. Never, after knowing him, had she probably taken one important and decisive step without conference with him and his clear-headed wife. They had learned to value her counsel as much as she theirs. On the morning of her marriage it was Mrs. Emerson's tasteful hand that arranged the flowers that came in profusion from the neighboring gardens to beautify the house. To him, her early pastor and friend, she looked to perform the rite which joined her life to Mr. Banister's. These friends, tried and true, were ever welcome and honored in her new home. It was on his strong arm that she leaned when she followed the remains of her beloved husband to the grave.

With pleasure no less unalloyed were Dr. and Mrs. Briggs received at the Newburyport mansion. His lamented death, December 26, 1843, was the sad occasion for its doors opening wide

to Mrs. Briggs and her younger children whenever she could be persuaded to enter them. Among her treasured papers was found, after her death, the following letter of Mr. Banister, which not only shows how cordially he seconded his wife's hospitable intents, but also gives a glimpse of his lovely disposition.

"My Dear Mrs. Briggs: I am glad of a corner in this long letter that leaves me room just to put my veto upon all your apprehensions of being burdensome and troublesome with all the frolicsome mirth and gambols of Frank and Mary. I love to see and to make children happy, and much more do I delight in any offices of kindness and comfort to the mother of these above mentioned. So far as social sympathy and satisfaction are to be promoted by your residence in our family is for you and Mrs. Banister to consider and adjust, but so far as I am concerned the balance is all against me; I am debtor only. Should we attempt to make a monetary account of it, I should shrink from finding the balance, lest here also it should be against me. But in truth, I do not mean to present either of these issues, but simply to dissipate, if I may, and prevent in future all such misapprehensions of burthensomeness, etc., as you hint at in your last letter, by assuring you that I shall consider your residence

with us, so long as it can be pleasant and best for you, to be an obligation and favor conferred upon us and not by us. The addition of Frank and Mary but enhances the favor to us because it probably prolongs it, while at the same time it affords you the pleasure of their society and affords them the pleasure and profit of yours. Think then, I pray you, no more of trouble and burthen to us, but only how, and how long, you and Mrs. Banister can most and best promote each other's comfort and happiness, assured that thus will be promoted that of

"Your friend and obedient servant,

"W. B. BANISTER.

"Love to Frank and Mary."

Mrs. Briggs' presence, sympathy and companionship were invaluable to her old friend. Her quick eye and ready tact rendered her a wise adviser and ready helper whenever and wherever she was most needed. With a genius for friendship, she became the friend of every member of the family. The daughters loved and trusted her no less than did their mother. She had the rare and happy art of doing a favor to another as though she were doing a greater favor to herself. In good time Hon. Samuel Fletcher, a friend and ally of Mr. Banister, found in her the companion he desired, and she, in her turn, was married at

the residence of the friends who had been married at hers.

The children, "Frank and Mary," though lacking no welcome at the home of the new father, clung to "Uncle and Aunt Banister," as they were permitted to call them. Like his divine Master in the love of children as in everything else, these had wound themselves about his heart and won an easy entrance to his attractive mansion. Both were much there after the mother left, the son as long as Mr. Banister lived. He found such favor with the daughters that Miss Banister made him her administrator; and Mrs. Hale, the younger daughter, at her death joined his name with that of her cousin Wm. A. Banister, Esq., in the trust of private and confidential bequests amounting to many thousands of dollars, asking no other guarantee than her confidence in their personal integrity.

Dr. Briggs' were by no means the only children who enjoyed the freedom of the house. First and last many small folks nestled in the shadows of those beautiful lindens. Mrs. Banister loved to have them around her that she might do them good; for this she looked on them as sent in her way. She was in her native element when she could be informing their minds, improving their manners, correcting their mistakes, employing

their hands or feet in useful tasks, dropping into their pliant minds seeds of propriety, morality, and religion, and planting their feet in the courts of the Lord. No other work was to her so instinctive and sufficing. With reproof she mingled words of approbation, bestowing the latter in the preface. If the will of the young person was set in a way she thought not wise, and yet not obviously wrong, she would yield rather than lose her influence, a lesson she said she learned of "her good mother." Frequently, however, she would grant not exactly the favor asked, but something like it, leading the child to admit that her plan was the best. If the children were a little restive, she was serene, loving, as she would say, "their whole being" and "intent on their best good." She yearned to see formed in them the image of true holiness, and enjoyed nothing so much as pointing them to the "little wicket gate," the path to which no saint ever better knew.

Mr. Banister loved the children for themselves, enjoyed their childish prattle, entered into their sports, talked with them so that they could talk back, honored them with a lovely courtesy, gave them of his sweetest and best, and drew forth their sweetest and best. They loved him, as he loved them, because they could not

help it, and grew in grace without knowing it. The charms of that host and hostess, of mansion and grounds, of garden and stable, were neither few nor small, and remain in the memories of such as enjoyed and luxuriated in them like a picture of paradise.

Though this marriage episode of a dozen years in a life of eighty was not a season of rest and ease and brought with it its own perplexities, it was unclouded on the side towards her husband. She bore its honors and its burdens alike with equanimity, seeing God in all. In regard to its trials she maintained what she would have called "the grace of silence."

Mrs. Banister often said, "Death is not the worst that can befall us or our friends. It is one of the things promised: 'Life or death, or things present or things to come, all are yours.'" So she looked on her husband's dissolution. He passed away July 2, 1853. For days after that event she was almost entranced in her sympathy with him in the ravishing sights and joys which were breaking upon his ransomed soul, and seemed, as it were, by his side in heaven. When the hope of a reunion was mentioned she answered, "On that point the record is, I believe, silent, but we shall see our Saviour and 'be like him, for we shall see him as he is.'"

As she slowly drifted back to the dull, cold realities of widowhood she was necessarily occupied with the painful changes it made necessary. These accomplished, and herself settled with her one maid in her own smaller house, every curtain up, every carpet down, everything in place, the sense of her loneliness and desolation grew upon her until it nearly overwhelmed her. The friends nearest to her, keeping watch of her, saw her peril, and aroused her to see it. She looked at her own case calmly, as if it were another's, and inquired, "What is the best thing to do under the circumstances?" Something besides herself to think of and do for was an imperative call of her nature. Her old scholars and friends, some of whom were connected with institutions of learning, were already importuning her to visit them. The result was that, in an unofficial way, she entered largely into her old lines of thought and activity. Her hopes for the elevation and regeneration of the world by means of women were quickened and strengthened. Many teachers and students were enriched by her counsels. Though this revival of the old train of ideas and emotions did not cause her memories of her beloved husband to fade and wilt, it yet saved her from a morbid despondency and gave her a perennial youth.

CHAPTER VII.

WAYS OF DOING GOOD.

PROMINENT among the gifts which Mrs. Banister dedicated to doing good was the art of conversation. It was a subject upon which she frequently dwelt with her pupils. Her first direction was, "Be a good listener." This she knew how to be; and it was at the same time always an intellectual and spiritual stimulus to converse with her. "I never talked with a person," said a prominent educator, "who could so wake up thought." There were never, either in writing or discourse, any intensities of expression, any strained or extravagant statements. In a high sense she loved truth. Not more than three or four underscored words are found in her remaining papers. Her talk did not lack Attic salt and humor; nobody enjoyed humor more. Speaking upon themes of which her mind and heart were full, she did not lecture, but drew out with skilful touch the deepest and best thoughts of others. Her logically-arranged ideas were expressed without mistakes or retracing; she spoke with animation and graceful modesty. One fact must not be

omitted. Quick and penetrating in her discernment of character, the law of love ruled her speech; no detraction found place in it. The faults and shortcomings of others were sealed in silence on her part. She would sometimes mention to those whom she loved the points on which she thought they might improve. One could always be sure she had not talked with any one else about them, the absence of evil speaking was so marked a trait.

Her religion was of a cheerful type. Though her own early experience had been so distressful, the future punishment of the sins of mankind was a subject to which she rarely even alluded. Miss Lyon's "Missionary Offering" would have been impossible to her from an unwillingness to dwell upon it. Yet out of a deep realization that from it she had been saved sprang an uninterrupted outflow of gratitude and praise.

Her busy pen was also a consecrated instrument. She used it to influence for good on all occasions. A few passages from letters addressed to a niece whom she was educating will illustrate her modes of affectionate counsel.

To Miss E. G——.

"You know, dear E——, that we are directed by the voice of inspiration to be 'careful for nothing.' Are you not in constant danger of disobey-

ing this precept which God meant for you? The preparation for your coming examination will be to you a temptation. I have much more solicitude lest you sin in this matter than lest you fail in recitation. If you have forgotten some things that you once recited, and cannot by doing right learn them again, it is proper you should not know them now. Whatever may be the reasons why others should appear to more advantage than you, God knows all about it, and he accepts according to what we have. Of all the qualifications I desire for you, a meek and quiet spirit stands preëminent. It is, in the sight of God and of men, of great price."

"The best way of leading others to love us is to love them and never doubt their love to us. We may show our own love by our conduct, and say nothing, ordinarily, about loving others or about their loving us—I mean to them."

"Your minute schedule of time for a day, so that I might look in upon you at any hour, was the very thing I desired. How I should like to see you all in your room, seated around your study-table, on that nice warm carpet! Will not you three room-mates cultivate each other's discretion and self-denial in leading yourselves and each other to obey the laws of health? By the gospel the penalties for disobedience to moral law

may be remitted to those who turn from their transgressions; but no such provision exists for disobedience to physical law. If a child, in the overflow of filial affection, takes the care of a sick parent, and in doing it overtaxes her physical powers and neglects to secure the necessary rest, the penalty of disobedience must come. Your body is for God's service."

The "minute schedule of time" Mrs. Banister desired would probably surprise most of the later South Hadley pupils. The summary is as follows: Study four hours, recitations two and one-half, public exercises one and three-quarters, domestic work and walking two, meals and family worship two, silent hour one, dressing and care of room one, recreation one-half, sleep eight and one-quarter.

On accepting a situation as family governess:

"In a single family there cannot be that aid to activity of mind afforded by social influence, and it may be more difficult to secure mental application. In some families it is expected the teacher will have charge of the deportment of the children at meals, and this, in the presence of the parents, is very difficult as well as embarrassing. Besides, the labor of keeping children tidy, attending to sewing, etc., is among her duties. In one family in New Jersey, in which a

pupil of mine was employed, they did not expect her to associate with their friends, either when they made visits or received company, and she was cut off from the comfort or profit of cultivated society. The family stood high in the educated and religious community, but their notions of the position of a teacher made her situation difficult and uncomfortable. Parents in their own house want the aid and coöperation of a teacher to execute their plans; they wish the one in their employ to see that their children do this and that, and, in cases where parental authority is weak, the very things they wish effected are what they have not the moral power to accomplish themselves.

"Were it my object to lead one individual to make the greatest possible advancement in mental discipline and acquiring knowledge, I would, of choice, teach her in a class of ten of her equals, rather than to teach her alone.

"If, my dear child, in view of the whole matter, you should think best to make this change, you have my approbation; but I would have you go prepared to wear the yoke and bear the burden which in serving Christ in that field he may lay upon you."

"I like the old method of learning to spell in columns; of having no one try on a word but

once; if wrong, let it pass on, and the one who spells it right go above those who fail; of having credit given for being at the head of the class at night, and then of having the one at the head go to the foot the next morning. Without this a good speller might keep at the head and discourage the rest. I found it was the best way to lead each one to expect to learn every word in each spelling lesson. On my Webster's Spelling-Book I place a high value, as like the one I studied in my childhood and taught in my youth. I could better afford to lose many a more costly book."

Referring to one suffering under physical infirmity:

"My love to her, with an assurance that I have a full heart towards her which finds expression sometimes to our common Father, to our sympathizing Saviour. Do she and you have the sweetness of believing that our Redeemer was truly a man, that he suffered in all points, sin excepted, as we suffer? Cherish this thought: he was cramped by poverty, he was misunderstood, he was wronged, he was treated ill to his face, he knew by experience all our trials."

To a relative having the care of a young girl, one of her own many beneficiaries:

"An immense amount of labor must be be-

stowed on every generation of our race to fit its individuals to be worth anything to themselves or to others. Many a word and many a silent effort have taken deep root in the mind of a child when the parent had no evidence that he might not be laboring in vain. The great thing is to secure self-improvement. You must not, my dear child, fail in a very important part of your duty; that is, in always knowing where this young member of your family is, even for a part of an hour. Dangers are thick both in known and unknown paths in this world, and she can have no idea of them.. Should ruin befall her on her going out to see the daughters of the land, as was the case with the only daughter of good old Jacob, because you did not properly govern and direct her, you might go mourning all your days."

A family event, already alluded to, is thus recorded:

"NEWBURYPORT, August 7, 1847.

"Dr. Hale lingered, gradually declining, till last Monday afternoon, when his spirit passed, as we hope, to the land of the immortal. Their babe has been with us since the latter part of May, and his mother is now here with him. In her bereavement it is a great comfort to have this child to love and care for."

The correspondence with Miss Lyon, though

less frequent, was never long interrupted. A nearly fatal accident occasioned the first extract given below. In the summer of 1845, as Mr. and Mrs. Banister, in their carriage, were crossing the ferry, coming out of Boston, the boatmen neglected to put up the guard-chain, and the horse, becoming restive, suddenly backed off the boat into the water. Her husband was rescued by a rope; but as Mrs. Banister was not strong enough to hold it, there was a short delay. At the last instant, after sinking, she was drawn out, her hands bleeding and her strength exhausted. Of her own accord she never alluded to the occurrence.

Miss Lyon to Mrs. Banister.

"July 2, 1845.

"I should love to tell you of the deep interest I felt in your remarkable escape. Oh, had you found a watery grave, you would not only have left us all to mourn that we could no longer enjoy you on earth, but that we could not even receive your parting blessing in a dying hour. But I have no time; suffice it to say that you know full well the heart cannot always find room and strength to utter its emotions."

More than once the pupils at South Hadley saw Miss Lyon's face radiant as she said at the afternoon lecture, "My very dear friend Mrs. Banister is in the parlor. I would like to make a

plan that you should all see her." It was not uncommon for her to illustrate some point in reference to friendship by saying, "Do you not think I can and do love Miss Grant better than when we taught at Derry?" Miss Fisk adds, "And we all believed her." One request was seldom omitted even in the most hurried epistle.

"I have been thinking that you could do one thing as effectually as ever with only the strength you have to spare; that is, pray for us."

December, 1842. "In spiritual things we are less favored. Pray for us that we may not have all our good things in this life."

March, 1843. "I have one urgent request to make of you. It is that you would set apart a little time every day to pray in sincerity and in truth for us. Pray that God would in his own way do a great work here and give us a great blessing. Will you thus entreat till you hear from us, which shall be soon?"

June 5, 1848. "I do want to commune more with your spirit on earth before we go home to our rest in heaven."

January 19, 1849. "I reluctantly give up the prospect of seeing you just at present, a prospect cherished more tenderly in the warmth of my heart than in my judgment. There has been for a few weeks a progressive work of grace among

us. We greatly fear the effect of vacation. Do pray for us."

Six weeks afterwards the great, loving heart was still. Miss Lyon died, after a short, painful illness, March 5, 1849. In the midst of her years, lamented by the thousands in this and other lands whom her life had blessed, she was laid in a quiet spot near the walls she had raised. It will be a place of pilgrimage as long as any Christian educator lives. For a year and a half subsequent to this sore bereavement Mrs. Banister was occupied in aiding Mrs. E. C. Cowles and Miss Hannah White to prepare the memoir edited by President Hitchcock. The result of their joint efforts was the simple setting forth of a life which has stirred the hearts of multitudes, and will continue to be an uplifting force while the church endures.

Throughout Mrs. Banister's life she was frequently sought for counsel as to moulding some educational institution. From one such correspondence in 1850 her views on two or three practical points are selected.

"A school for young women would be more likely to have an elevated, influential character if isolated and a community by itself, so far from a college for young men that each may shine by its own light. It may be hoped the current of public opinion and feeling in the school will become

so strong in favor of propriety and right that none will be willing to resist it and all will choose the right because they feel its excellency and beauty. If the two institutions were in close proximity, higher scholarship might be attained by some, but would this tell so much for the good of the world as the influence I have described?

"Juvenile misses and grown young ladies cannot both be profited by the same course of discipline. Bright, intelligent little girls can often learn and recite lessons as well or better than many young ladies in the last half of their teens or over twenty. Supposing them to do so, no corps of teachers, whatever be their moral power, can prevent these same little girls from undue self-esteem. They cannot appreciate the deep moral principles by which the elder ones must be taught to govern themselves. Hearing instruction which they cannot comprehend, they come to feel sooner or later, if they continue in school, that they have before heard these same things, and while older minds receive the truth into honest hearts, these little sophomores let them all slip, and valuing themselves according to their facility in reciting, glide and flutter along into womanhood without solidity. To make good characters, and oh, how much greater a thing this is than to make good scholars! the immature in age, what-

ever be their attainments, ought not to be members of such an institution as the highest one in your State should be.

"Lectures on the sciences illustrated by experiments are valuable in their place, but attendance upon them by those who have but a small share of discipline and knowledge tends to give them wrong notions of their own attainments and make them satisfied with the superficial and showy. Young ladies who attend such lectures should devote much time to the study and recitation of the subjects treated.

"It is better that two young ladies should room together than either alone. In future life the woman must share her accommodations with husband and children, and cannot, like a professional man, have a study in which no other has a right. She should form her habits to yield cheerfully more than half to one who has an equal claim with herself."

The private correspondence of the time is full of indications that she was pressing towards the mark for the prize of the high calling of God in Christ Jesus. Who has not found this true: that "the attempt to please simply a human being without regard to God's will is not a motive of sufficient power to lead us habitually to overcome evil with good"?

"February, 1853.

"My Dear E——: Not having been able to speak to you of late, I have not unfrequently spoken of you. And to whom do you think? Generally to our common Father, to Him who can sustain you in the trying hour, who can new-create your soul and the souls of all that appertain to you, who can sanctify you, adopt you as his child, comfort you, provide for all your wants, and satisfy you with being himself your portion, your trust, your consolation, your all. He can so reveal himself to you that all else shall be comparatively as nothing.

"An intelligent lady whom I once visited remarked that she was afraid to unite in singing that forcible stanza of Cowper beginning,

"'The dearest idol I have known,'

lest God should answer her prayer in the taking away of her husband. I suppose, dear E——, that while our husbands are spared to us and we have no intimation that it is the will of heaven to remove them soon hence, we are not to test our submission by the inquiry whether we are willing that they should be taken from us, but rather by our acquiescence in some present trial, by our choice to do God's will and to have it done in what he now appoints for us."

A few months afterwards the trial she thought to strengthen her young friend for was her own.

To Mr. and Mrs. Phillips.

"NEWBURYPORT, July 11, 1853.

"MY DEAR FRIENDS: Your kind letters of the 5th and 8th must have a response. Though the waves of desolation roll over me and my heart is filled with sadness, I rejoice that the Lord reigns and does all things well. So much of mercy, of rich blessing, has been mingled with my bitter cup that most of the time gratitude and the sympathy of joy with my dearest earthly friend, now drinking freely from the fountain of light and love, fill my lacerated heart and exclude the anguish which at times must have a place there.... For many months, and much of the time for the last two or three years, the sweet sense which this adopted child had of the presence and favor of the Father, the Son, and the Holy Ghost was such as to lead him to feel it would be better to depart and be with Christ. His sickness in February, March, and April was attended with great spiritual blessings, and the little season of health which followed was the richest in communion with heaven that he ever enjoyed on earth.

"I am living by the day, or, rather, by the moment, leaving everything temporal with Him in whose hand my breath is. I would have no other aim on earth but to do and to suffer the will of God. Having so many times been led in a way

I knew not, I trust I shall be led externally by Providence, internally by the Holy Spirit, according to the Word of God which liveth and abideth for ever. For the future in this world I have not an anxious thought. For the present I ought plainly to be quiet where I am, doing the duty of each moment in its moment, and when the time comes that I must take other lodgings on my way through the wilderness I expect that my course and my stop will be indicated by our Father who cares for us. Continue, my dear friends, to present me before Him who has all influences under his control, who can sanctify all my blessings and all my trials, and so purify me that I may serve him on earth and finally in the temple above.

"Thus far some kind Christian lady has been with me. Mrs. Burgess* has been called home, leaving her husband at Satara with three motherless babes. I will send you his letter to my brother soon.

"Your affectionate and bereaved,

"Z. P. BANISTER."

Four months later she writes:

"Our helpers are quiet, kind, industrious, skilful, faithful, such a trio as we never had together before in our establishment. My Heavenly Father deals with me in tenderness, and some-

* Miss Lyon's niece, Miss Abigail Moore.

times gives me a glimpse of his own loving heart. When his children are not prepared for clearer vision, how does the little glimmering of his manifestations 'through the lattice' strengthen and encourage us!

"Mrs. Hale depends on me for company for herself and Eben to Norwich this week. I have shrunk instinctively from going abroad, and, though I must now feel keenly alone, the case is clear that I should go with the widowed mother and stay with her at a boarding-house a few days."

To Rev. Mr. Marsh.

"July, 1853.

"MY DEARLY-BELOVED PASTOR: Your favor of the 5th was truly precious. Let God the Father, Son, and Holy Ghost be praised for making us partakers of the blessings promised in the gospel. The Comforter, even the Holy Spirit, is teaching you and bringing to your remembrance just such portions of Holy Writ as you need.

"There may be a work appointed for you by your divine Master in that blissful world in which 'all his servants shall serve him,' for which you would not have been qualified without the keenness of discipline to which you have been subject. The lamented Dr. Justin Edwards, in his notes on the New Testament, remarks on 2 Peter 1:4, [Whereby are given unto us exceeding great and

precious promises, that by these ye might be partakers of the divine nature], 'The promises of God, heartily believed, have a mighty influence in making men like God.' 'He that believeth not God hath made him a liar.' 1 John 5 : 10. How great the salvation that can grant deliverance and forgiveness for such sin! While I have had my feelings cut to the quick that my benevolence towards my fellow-men has not been acknowledged or understood, I have been blind towards the benevolence of my Heavenly Father, and must have deeply grieved him. Notwithstanding my clear view of the guilt thus incurred and my sorrow for it, I continue to commit the same offence. Oh, for the fulfilment of the promise, 'I will write my law upon their hearts.'

"To my excellent and beloved husband, loved and blessed of the Heavenly Father to the end, every good thing seemed to be granted. His transit from time to eternity seemed to me as much like a translation as Heaven could grant him. Of the 'valley of the shadow of death' he probably knew nothing. Without a struggle or the distortion of a muscle of his face he slept in Jesus. I love to think of him as having entered into the joy of his Lord. May I too be made meet for a like inheritance. For the little remnant that remains to me below I would occupy the place

and perform the work which was appointed for me in the counsels of eternity before I had a being. The presence and blessing of the triune God, the indwelling of the Holy Spirit, is essential not only for my progress, but for my present guidance and support, for everything required of me in time and eternity. How grievous that creatures should ever attempt to draw from themselves! Our light, our life, is in a higher source, the Fountain of light and life.

"I cannot now dwell on the soreness of my bereavement, on the keenness of my solitariness, in the loss of such a companion and friend. My Heavenly Father has bestowed on us rich blessings. He does all things well, he disciplines in love, and beats down props that the soul may lean only on almighty strength."

To Mrs. Fletcher.

". . . With all these and many unmentioned blessings you might say that my cup was full. Still my bereavement seems more and more real. This home is more pleasant to me than any other dwelling on earth, but it is desolate since the 'house band' was broken. What is done can no longer be done for the comfort and pleasure of its head. There must be a blank ever seen, ever felt. But my Heavenly Father has given me

more of his sensible, gracious presence than for several years before. Communion with him has seemed like what it was when I was called to guide scores of immortals in the way of life. I am cheerful, notwithstanding the deep feeling that I have been stripped, that I am alone. There is but little for me to do now."

To Mrs. Hale.

"SPRINGFIELD, June, 1855.

"In all my changes and unexpected delays you and your dear child have been upon my heart. I earnestly desire to know how E—— has been, and how you have been sustained since we parted. Mr. and Mrs. W—— manifest the deepest interest and sympathy for him and for yourself. Their tenderness is suited to soothe and comfort us, and to make us feel that our Heavenly Father can raise up for us all such helpers as we need. The extensive acquaintance which Mr. W—— has had with complaints like E——'s, and his knowledge of physicians and attendants who have treated such cases with success, is a circumstance of no little moment. While I am sorely pained by evidence of the prevalence of this complaint, so threatening to the intellectual and moral as well as to the physical powers, it is a relief to learn that well-directed efforts have been crowned

with success, and Mr. W—— seemed to feel that this loved ward of his can and must be saved. The object looms up to him as of immense importance. The solemnity of his countenance and the deep pathos of his voice when conversing on this matter could not fail deeply to affect your heart. Never before have I been here and there away from home when I have felt so much solicitude for any of our own household as I have felt for Frances, for you, and for E—— since I left."

Considering her own age at the time of her first schools, the annexed is of interest. The young person in question was fifteen. "If L—— spells perfectly, reads so well that she could give the sense and force of what she might read aloud to a school or a family, is thoroughly acquainted with mental and written arithmetic so as to teach in any part without embarrassment, can recite and explain anything in modern geography, understands, speaks, and writes English grammar well, can recite anything contained in a short history of the United States, and is well prepared to teach lessons from the Bible; if, as they should, her qualifications equal what I have described, I would on no account have her commence teaching at so early an age. She cannot have the judgment necessary to use the best influence on pupils for the promotion of their characters. She cannot

do it, even if her temper is placid and sweet, and if she has the habit of self-control. Let her persevere for the present in making acquisitions in study, in good habits, and in what is lovely. The Normal Schools will prepare many teachers of extended acquirements, and to be one of the poorest among poor teachers is far less honorable than to be a good nurse, a good seamstress, or a good hired girl. I want her to become able and skilful with her needle, to know how to keep a house in order, to cook, to wash and iron, to take care of children. These things she should learn before she teaches a school."

To one having the care of a wayward child.

"You want to give a note of warning as well as of admonition. It does no good to accuse a person farther than he can probably admit in particular things. Human nature is inconsistent. 'Out of the same mouth proceedeth both blessing and cursing;' out of the same heart flow feelings whose manifestations have the aspect of love and hate. After many a domestic jar the parties have the pleasure of becoming reconciled. Strongly as they may have expressed themselves when excited and, for the time, estranged, it is not true that they never loved, though in their impatience they may have said so. In placing

before another his errors, faults, or transgressions, for the sake of leading him to repentance and reformation, it is, perhaps, never the surest way to present the full view of wrong acts, only enough that he may see or fear there is something wrong in the heart or defective in principle. When Nathan said to David, 'Thou art the man,' was there not mingled with his true courage a feeling akin to that which Jesus had when his look upon Peter touched the heart of the transgressor and led him to bitter weeping and repentance unto life? From the same divine source I trust you will receive a spirit of faithfulness, of compassion, and of wisdom.

"There is something of the moral sublime in the address of Joshua to Achan connected with his promptitude to detect and put away evil: 'My son, give, I pray thee, glory to the Lord God of Israel and make confession unto him, and tell me now what thou hast done.' Perhaps Achan died a penitent man. The precept, 'Fathers, provoke not your children to anger lest they be discouraged,' is applicable to you, to me, to every one of our race who labors to turn a sinner from the error of his way. In that same hour may the Holy Spirit teach you what you shall speak. May Jesus be with you. Daily are you in my heart."

A very different correspondence is intimated in the following:

"HARTFORD, August 6, 1859.

"MY DEAR FRIEND: I sent by mail the balance of my book. I hope you have found time to read it and to mark mistakes. I shall be greatly obliged to you if you can thus help a poor speller and careless grammarian, not to say aught of my heresies. Write and tell me if you decidedly dissent from any of my views, and on what points.

"Yours very affectionately,

"C. E. BEECHER."

It is no exaggeration to say that for many years every week brought to Mrs. Banister some appeal for help from a struggling church or school or benevolent society. The annexed are given simply as instances.

"April 27, 1847.

"MY DEAR MRS. BANISTER: The —— —— Female Academy, on behalf of which I write, was founded sixteen years ago at a public meeting held in the Courthouse. . . . The building has cost thirteen or fourteen thousand dollars. . . . Five thousand was borrowed from the bank, and remained a debt at ten per cent. interest. The gentleman who paid this and now holds the mort-

gage has subscribed one thousand, provided the rest is raised within six months. Could we obtain one thousand at the East we believe some way would be open for the rest. Will you not aid us in redeeming this institution? I leave the question whether not only what we have done shall be lost, but what we are willing to do. Would it not be possible to secure for this object one or two hundred dollars in Newburyport?"

Variety to the application was given by the postscript.

"Will you pardon me for asking a frank question? Do you know any lady whose health, education, piety, and experience fit her to be a useful foreign missionary? A friend of mine, of the highest qualifications, is under appointment and desires a helpmeet, and the West furnishes few suitable candidates. I have thought that among your former pupils some rare spirit might be found for such a work of love."

"JACKSONVILLE, May 17, 1849.

"MY DEAR FRIEND: On meeting you at B—— I was much surprised and gratified to find you had not forgotten me, though I was your pupil but a very short time. I remember with great pleasure the weeks spent at Derry and with strong affection my teachers there. You perhaps know something of our Female Education Society.

Mrs. Wolcott (Sarah Crocker, at Derry, 1824) was one of its most efficient members while she lived. The society has assisted several hundred young ladies, the majority of whom were either orphans or the daughters of clergymen of limited income. We are this year aiding thirty-five, several of whom are the children of returned missionaries from among the Cherokees and elsewhere. There are three from such a family whose father has recently died and left them penniless. Our seminaries are now some of them of a high order, and we think girls born and raised here are better adapted to the West than many of those imported. Some of our hoped-for resources are likely this year to fail us, and we must make a vigorous effort to supply the deficiency. . . ."

"JACKSONVILLE, August 13, 1849.

". . . . I must trouble you with an explanation of my seeming neglect in not replying earlier to your kind letter containing a draft for twenty dollars. I received into my family seven persons from St. Louis, driven from there by the cholera. Our number was then thirteen. . . . The disease has not visited us, though many places near here have suffered and we have had much serious and fatal illness. I have watched many nights. It has subsided in St. Louis after having swept off six thousand of the inhabitants. . . . . I send you the

report of our society. During the past year two valued home missionaries have died, leaving families that would have been helpless and dependent but for the education we have given their daughters. One young lady whom we have aided two years was about nineteen when we received her. Having had no advantages, she was ignorant of everything but simply how to read and write. She passed the first year in a primary school, and applied herself with such assiduity that the second year she was admitted to the academy. There she has made great progress, and if we can aid her one year more will be thoroughly qualified for a good position. She is an orphan, lame in one hand, having had two fingers burned off in infancy, but she has worked for her board these two years. The career of a useful Christian educator is before her, instead of a life of ignorance and obscurity. Another young lady boarded with me for a while and slept with one of my children. Two or three times I had occasion to go in there late at night, and found her upon the floor studying, supported by her knees and elbows, because she could not keep awake in a comfortable position."

Mrs. Banister made room in her charities for the adoption of this society whose successive secretaries had been her pupils. More than a thou-

sand dollars were sent by her to its funds in the course of a few years, and she was in communication with it almost to the time of her death. Many important points are treated to her letters to its committee. On the growing passion for crowded study she wrote: "The human mind can no more be cultivated to good results by giving attention to many subjects at the same time than the soil can produce good crops by having many times as much seed sown upon it as it can nourish. The pernicious theory encouraging pupils to hurry over many books must be undermined and overthrown by the influence of something better. No inconsiderable part of this work must be done by mothers and teachers and such ladies as your committee. Public sentiment must be turned in the right direction by showing that the training which accords with the laws of God and the human mind tells upon our race everywhere with the highest and best results. Can it be right to carry in our arms and cherish in our bosoms any of the youth of our land for the sake of increasing the number who uphold the baneful custom of going over the greatest possible number of studies in the least possible time? Are not the very parents who request that their children be put forward better satisfied when they learn thoroughly? What father is not more grat-

ified to have his daughter compute interest with accuracy and quickness than by her simply going through arithmetic and algebra?

HINTS ON EDUCATION.

Written in reply to inquiries made by gentlemen engaged in establishing a seminary for young ladies.

The studying at school of seven branches properly will do more to aid pupils in self-education, to the age of threescore, than simply learning to recite at a public examination seven times seven studies. Most ladies who study excitedly and hurriedly at school for the sake of present credit, or to gratify themselves or friends by finishing the course, are not prepared to study, to think, or even to *read* advantageously, after they leave school. Never having known the luxury of gaining clear conceptions of the ideas of others from books, lectures, or conversation, and still less of the delight of having twice as many ideas of their own as are communicated by others on the subject before them, they have no inclination to review any study, still less to commence a new one. They have no such relish for mental discipline and useful knowledge as will lead them to make efforts to acquire either. Many ladies at the East and the West, who can show their testimonials of

having *completed a course of study*, have never learned to think; and their conversation is not essentially above what it would have been had they been employed an equal number of years in manual instead of mental labor. To prevent these sore evils it should be made a principle in a seminary to have every pupil become thoroughly acquainted with all the fundamental branches before proceeding to the higher. In reading, for example, sufficient time should be given, under competent instruction, to prepare them so to read as to interest the whole school in the *thoughts* that they read, and to read some things in such a way as to make not only the pupils, but their fathers and guardians weep. They should be able to write legibly for weak and old eyes; they should write rapidly, too, and with ease to themselves; and if they have the natural tact, it would be well to have their penmanship of such a degree of elegance as to excite the emotions of beauty. Young ladies should learn to perform with the pen anything in business that they may ever have occasion to do for themselves or their friends; they should be able to officiate as book-keepers at home or abroad; should be so accurate and rapid as copyists as to be able to procure their support, and be ready in writing family or any other letters. Of course they should spell well, but this will not be

attained by all without drilling. They should learn how to teach first lessons to children, and how to develop their opening faculties by appropriate studies. They should understand at what period and in what manner the child should learn reading, spelling, computation of numbers, and when and how they should learn natural history, arithmetic, geography, the history of our own country, Watts on the Mind, and English grammar. Whenever and wherever they take charge of children they should at the outset know how to make them acquainted with God's character and government as made known to us in the book of Genesis and some other parts of the Pentateuch and other portions in the Old Testament, and of the great plan of salvation as revealed in both the Old Testament and the New. These things, in the education of a lady, are, to say the least, not inferior as accomplishments to skill in the fine arts. The guardians and teachers of seminaries should give the training in these things so prominent a place, and so much time, that no pupil of fair talents can fail of good attainments in each.

These common branches, thoroughly familiar, assist a lady more in conversation and give her a better appearance in company than any ordinary or extraordinary amount of mathematical and classical learning. By experience teachers are led to

a higher estimate of thoroughness in the fundamental branches. After Miss C. E. Beecher had had charge of the Female Seminary at Hartford for about four years, she was so dissatisfied with the foundation in the training of her pupils that she suspended attention to the higher branches for half a year and secured to these common branches the whole time of a large proportion of the pupils. Miss Abigail Hasseltine pursued essentially the same course for more than one-third of a century in Bradford Academy, Mass.; her niece, Miss Nancy Hasseltine, also, at the Female Seminary in Andover, Mass., from 1853 to 1856; and Rev. John P. Cowles and lady in Ipswich Seminary since 1844. Hon. David Choate, of Essex, Mass., brother of R. Choate, one of the best of teachers, is not alone in the opinion that it is an error in any female seminary, however elevated in character or extensive in its course of study, to trust to mere examinations in arithmetic.

Every new branch introduced into our course at Ipswich was taught before giving its name a place in the catalogue or in any way intimating to the public that it was to be studied. Our plan was to do more than we promised, and be known by our fruits rather than by our professions.

"HARTFORD, August 25, 1856.

"I begin to question whether we ought not to discourage any individual from attempting the higher studies till her constitution becomes consolidated. We have now much more schooling than education. What is the condition of that family which has at its head a feeble, nervous, sickly woman? Of what use are her extensive acquirements when the only machine that can turn them to account is not in working order? How much more elevating the influence of a good common-sense mother, having a sound mind in a sound body, who understands the wants of the human being at all ages and can devise means for their supply!"

Still another offshoot of that Ipswich society, which occupied her thoughts and pen at this period, was the Board of National Popular Education, organized in 1846 under the presidency of Ex-Governor Wm. Slade, of Vermont. He gave to it a patient, Christian enthusiasm and the last twelve years of his life. Classes of young women were collected at Hartford for a few weeks in the spring and autumn, and there listened to courses of lectures from prominent educators preparatory to being accredited and located as missionary teachers at the West. Mrs. Banister gave to this society from the first a liberal annual subscription,

and herself met the autumn classes of '55, '56, and '57. It was a genuine love of the work that reënlisted her after sixteen years, though in a large sense teaching had not been intermitted.

The addresses to these teachers were such as she had given in her own school—practical, forcible, abounding in illustration, enriched with the observations and experiences of many years not only as a teacher, but as a lady prominent in society and at the head of a large establishment. Her heart went out to them thus going from their homes to obscure and unappreciated labor. She followed them with her prayers and addressed letters to large numbers of them who made known to her their trials or need of counsel. As a parting gift she handed to each "The Life of Mary Lyon." One, who went afterwards as an unmarried missionary to Africa, told her the struggles and heart-aches of her life there as she would have told her mother.

In the autumn of 1855, after meeting the teachers at Hartford, Mrs. Banister, in company with Miss Hannah White, came into what she calls this "vast Western valley." To her the journey was most suggestive. Twenty-one years before she had travelled by stage and canal-boat to what was then the West. That survey of the new country had intensified her feeling of the neces-

sity for Christian educators everywhere to give a right direction at first to the forming communities. She now saw high-schools, seminaries, colleges, and State universities rising and shining where there had been at the time of her first visit scarce a spark of intellectual light. On this second journey she went from one centre of education to another, learning what they had done and what they aimed to do. With many of them lifelong friends or old pupils were connected, and the tour was at once the renewal of delightful intercourse and the opportunity of learning how the great cause was going forward. There were often meetings of peculiar value. Under date of October 25 she writes from Keokuk, Iowa:

"Miss White and I are, for a day or two, in the family of Rev. Mr. W——. He is absent on an agency, but his wife (formerly Miss A. L. W——, of Putney, Vermont, a pupil at Ipswich in and after 1830) is at home with several of her seven children. At this moment she is hearing a class which she could not transfer to another teacher. She is so cheerful, so intelligent, and so Christian that it is refreshing to see her."

During this and the two succeeding months she visited the female seminaries at Jacksonville, at Rockford, and the colleges at Beloit, Oberlin, and Hudson.

To Prof. Joseph Emerson, Beloit.

"OBERLIN, December 1, 1855.

"Our travelling has been valuable, our visits in private families vastly more valuable. It is our acquaintance with the people and the information we have gained from them that draws our hearts so strongly in that direction. Your infant literary institutions, which are yet to give character to 'multitudes, multitudes in the valley of decision,' are each now taking their decided bent.

"Those of you who are giving a right direction to these institutions, and leading the pupils under your moulding influence to act from day to day in small matters from such motives as should guide them when they become men, are using a capital infinitely more valuable than money."

On this journey, in the middle of February, 1856, she reached the Cleveland Seminary, a school but two years established. Contributions had been solicited for it in New England, and she had made a donation of a hundred dollars. "We were at the time," wrote one of the teachers afterwards, "greatly depressed. The wife of the principal had recently died suddenly. We hardly felt like having a visitor, for she was a stranger to every one of us. One cold evening the tall, stately, well-dressed lady made her appearance. It was an era in the life of more than one of the

hard-worked and perplexed band, who could hardly be said to welcome her. The next morning she was ill, the succeeding day worse, with lung difficulty. It was evident her journey had come to an end, if the final stage of all had not been reached. But the sudden helplessness among strangers was met with perfect serenity. That sick-room soon became a resort to gather courage and faith for the whole household. Who would complain, hearing her say, after a painful vigil, 'Oh, I had as much as two hours of refreshing sleep in the night.' "

It was eleven weeks before she was able to leave us, but the time was filled with effort for the well-being of teachers, pupils, and domestics. From time to time she opened the Scriptures to the school in the morning chapel, "uttering a few of the many thoughts she would delight to express to them," and made full notes of a course of lectures on China by Rev. Mr. Bonney, not forgetting the number of "Christian Almanacs" and of "Pilgrim's Progress" which had been distributed, or that eight ministers for the United States would equal what China now has, or, further, that China is mentioned in the Bible. Isa. 49 : 12. Other lectures on Europe were written out from memory and were most accurate in particulars. No young mind could be more ardent in its love of learning,

more eager to grasp after truth that bore any relation to the great cause of evangelizing the world. Still, for herself she was looking beyond the veil. In March she wrote from her sick-bed to Rev. Mr. Marsh, alluding to some aged friends: "I think of them as near the land of the living, where all live day and night unto Him who loved them and washed them from their sins in his blood, and where all his servants serve him without impediment of bodily intellect, will, or heart, without cessation and without end. Dear friends, one and all, shall we too erelong awake and find ourselves there? God is able of these stones to raise up children unto Abraham. May we so believe his Word that it may seem to us living truth, and so believe as to be guided by it."

When the warm spring days came she left the seminary. On her way to New York she addressed G. R Institute at Austinburgh, Ohio. The journey was not without observations.

"NEW YORK, June 27, 1856.

"I began to recruit while a guest of Mr. and Mrs. Stanton at a cottage near the Ingham Institute. Mrs. Emma Willard took tea with us there. Our ride to Elmira was reviving, as also our stay of four hours at the Elmira Female College, recently erected at a cost of seventy thousand dollars. At Owego we had pleasant fellowship with

Dr. Cox and his family at the beautiful place which he occupies, Vesper Cliff, on the banks of the Susquehanna. 'That place,' Dr. Cox says, 'would be an excellent location for a family school,' and he seems to hope that it may be appropriated to that use after he shall have entered on his official duties at Ingham Institute. In riding about New York with Mrs. H—— I have been impressed with the beautiful in nature here as never before. Indeed, I never before have seen the streets of this city when the vegetable world was in its glory."

August found her in Hartford with her friend Miss White, using all her garnered strength in the training-school.

The summer of 1856 had brought little gain to the feeble form taxed by the autumn labors, and it seemed desirable to avoid the Northern climate for a time. Two ladies who had been pupils and teachers at Ipswich, Mrs. Prof. Stafford and Mrs. Thomas Maxwell, were living at Tuscaloosa, Ala. They invited her to spend the winter with them, and on October 4 she embarked on a steamer for Savannah in company with Prof. Stafford and his daughter. "He endeared himself greatly" to her on the way "by his kind consideration and unobtrusive attentions."

Her observations on the place and its society

were committed to writing. They showed her way of making simple facts speak for themselves, and, in the light of what soon followed, may have interest. Having outlined the early history of Tuscaloosa and its natural advantages, its schools of all grades are enumerated. She mentions such as have received "the effusion of the Spirit," and remarks of others, "The religious element in these has not been generally manifest." The results of "trial by single combat," on the business prosperity of the place are clearly given. She pleasantly describes the free social and brilliant parties where the conversation may "relax the mind of the student or the man of business," adding that "a Christian teacher need not commit herself so as to be expected at large gatherings, or to be at the expense for such a variety of showy and fashionable dresses as is common for young ladies." Among "the female portion of the community there is an elevated state of morals," "some devoted exemplary Christians, but the organized churches, especially the Presbyterian, totter for want of supporting pillars." "Some would say there prevails a spiritual death." The paper thus closed: "Persons understanding the influences that bear on the young in such a community made up of different races under the dominion of caste, would hardly dare to

send a lady there who would be likely to marry and train up a family of children under moulding power which cannot be entirely resisted and overcome."

Sketches of character and notes of conversation recorded without comment leave no doubt as to the penetration and judgment which saw with accuracy and weighed without bias the evil of slavery, a word, by the way, which does not occur in the whole. Whether she drew the portraits of her own pupils who had for some time resided there, or gave the early school-life of Preston Brooks, relates conversations concerning mulatto servants, or the habits of lying among the blacks, there is significance in every line.

"Just above Tuscaloosa the people generally cannot read. The county is 60 miles long and 50 broad. Its home for paupers has five inmates." Southern mistress: "My woman came home from Methodist meeting and asked, 'Mistress, is that religion, to fall down and then get up and shout! Is that it?' I took my Bible and read to her passages to show her that she must obey and do right, and endeavored to lead her to see that she must look to Christ also.' Mrs. B——: "Is Miss X—— a Christian?" Hostess: "Yes, a Southern one. Never prays, as anybody knows." In November Mrs. Banister wrote: "There is no lack

of occupation here for the benevolent. I have access to an intelligent negro man, dying of consumption, who knows that he is a sinner and needs a Saviour, but finds no resting-place."

To Rev. Mr. Marsh.

"TUSCALOOSA, January 23, 1857.

"DEAR SIR: You will readily believe that your favor, mailed the 8th, found a cordial reception. Surely our Heavenly Father, who gave us capacities for social attachments, is pleased to have us, while on earth, 'love one another with pure hearts fervently.' The nature of our early attachments is fully appreciated by him. Does not our glorified Redeemer, as man, know the satisfaction of being understood for a lifetime by some early friend? And when we cultivate such long-continued friendship in his love, does he not smile upon it with that sympathy which the Holy Spirit who dwells in him directs us to exercise one towards another? viz., 'Rejoice with them that do rejoice and weep with them that weep.' A few times in my life I have had a sustaining influence from a view of Christ's sympathy with me in my infirmities and trials. It was subduing, satisfying. Is it in our suffering only that he sympathizes with us? In the earlier stages of the development of my mental and moral pow-

ers you discovered and fed the wants of my spiritual being. It is natural, it is right, that you should continue to look upon me with charity and tender regard. Though I may have had 'ten thousand instructors in Christ, yet not many fathers.' To this my heart has responded for more than forty years of my pilgrimage. The nearer I come to its close the stronger and deeper is this response, and the more earnest my desire that you should know how tenderly I feel that your debtor I am and ever must be. For years I searched diligently to find in myself all the fruits of the Spirit. But my internal analyzing was out of proportion and produced barrenness. Too close or too continued a view of the evil in myself, or any view of it that is not connected with a commensurate or clearer view of the mercy of God in Christ, unfits me for daily cheerful service. To cultivate faith, hope, or love, I must bring before my mind the objects on which it may fasten. My searchings of heart are mainly of the character to aid me to discriminate between what is right and what is wrong in myself, that I may carry all to the Fountain, some to be washed away and buried in the depths of the sea, and the desire after good that would overcome evil to be fed and refreshed and invigorated with new life and power. I have sometimes made a deliber-

ate, conscious effort, day after day and month after month, to cultivate confidence in God; that is, to make that filial confidence, which sometimes flows forth spontaneously, a permanent state of mind. The reason for exercising it is always the same. 'Why should I break loose from my moorings and expose myself to be tossed about on the treacherous sea?'

"I look back upon a life of mistakes, errors, faults, sins, and always with pain. Still it seems to me that our Heavenly Father has seen that the leading purpose of my soul has been to know and do his will, that my choice has been to be saved from sin according to his plan as revealed in the gospel, and that to eternity I would have all the glory of my salvation given to God, Father, Son, and Holy Ghost. My dear friend, do you come to God through Christ? If you do, all the blessings that Heaven can bestow on a redeemed sinner are yours. All our defects were seen and known in all their extent and aggravation before the covenant of grace was sealed in heaven, perhaps long before our first father's fall. The complacency which Jesus takes in his purchased ones is more in what they will be when his work in them shall be completed than in the character which they possessed while undergoing tribulation in the flesh.

"My privilege of giving religious instruction in connection with the opening exercises of Mrs. Stafford's school of one hundred pupils has been to me a blessing. Generally it seems as if I had divine aid. I need grace for my own soul that I may present truth appropriately. Teachers and pupils all need enlightening and sanctifying as I do."

Correspondence on educational subjects was at this time extensive. In the year 1856 a small printed pamphlet, containing selections from letters, was sent privately to friends. Some of these have been already noticed. The custom called for at Ipswich of securing a half-hour morning and evening for private devotions had been copied in many of the new schools. On this point we find: "With a school consisting mostly of the gay and thoughtless or even indifferent I should not dare to require of them the form of secret devotion, lest it should pacify the conscience and lead to eternal ruin. Even after their hearts are opened I should prefer they would make the necessary effort to secure this time themselves."

"Pupils must not be expected to report faithfully their own failures in regard to whispering or anything else so long as they have many failures to report. It is never safe in any school to ask the pupils whether they have succeeded in one

particular and another before they have been led to control themselves so as to succeed, nor before their consciences have been carefully exercised on the point in question. Without this preparatory work, which it might require terms, if not years, to accomplish, pupils have been trained to carelessness and indifference whether they speak truth or falsehood. Ordinarily other methods are better than this."

To a discouraged teacher in a section of country called, on account of its moral darkness, Egypt:

"You have noticed the account given of one of Miss Lyon's pupils on page 86 of her Memoir. I have visited the place where she taught that mixed school. Persons there of all classes speak of her influence with lively gratitude. While the present generation lives, and doubtless much longer, she will be held in high estimation. The day of small things is not to be despised. If you cannot have a school that requires all your energies, can you not become acquainted with the mothers, and read to them selections from the Bible?" Here is a point frequently urged: "Many have broken down or impaired their constitutions by attempting to accomplish too much study while working for their board. Not a few have destroyed their elasticity, their natural sprightliness and buoyancy of spirit, and unfitted them-

selves to be as useful or as happy in any of the relations of life as they might have been. Young women, while bearing the yoke in their youth, should learn how to find recreation and rest for themselves, and then they will be able to intersperse innocent and refreshing amusement for their pupils with vigorous study. It is important that a wife, a mother, a housekeeper, daughter, or sister, should know how to provide for herself and others agreeable entertainment."

Mrs. Banister returned to the North in June, 1857, stopping at New York to read over with Dr. Hallock the manuscript of the new edition of the "Life of Mary Lyon." From here she wrote: "I look upon my time at Tuscaloosa as among the happy periods of my life. Fellowship with a few precious ones there was most sweet. The Lord bless them and quicken many others."

In August and September she met the Hartford classes for the third and last time. The death of Gov. Slade in 1859 practically put an end to the operations of the society. But the idea was not to perish, and in 1885 four leading Protestant denominations are sending out and supporting women as missionary teachers among the freedmen, Indians, Mormons, and New Mexicans.

Work in the Sabbath-school was soon resumed. Large packages of notes, clearly written

out, show her studious preparation for meeting her pupils. Usually they were the teachers in Sabbath-schools in Newburyport, Concord, or Ipswich.

As she advanced in life this privilege became an especially coveted and besought favor. Her mind was kept open to every fact which modern research has brought to illustrate the Sacred Text, and she studied it as earnestly at eighty as at eighteen. Unmoved from the foundation of her faith she saw scholarly criticism assail some of her cherished opinions. The secret of the Lord is with them that fear him. She knew in whom she had believed. With interest no less fresh and living she watched the progressive changes in the methods and diffusion of education. In the new States, where in 1830 the wife of the home missionary or the Christian teacher had gathered a few eager young women or stalwart, untrained boys in her one small room, and taught them arithmetic and the Bible, reading, spelling, and the evidences of Christianity, in 1860 a generation of young people were passing through a course of high-school study from which all religious instruction had been excluded by law. Others besides herself have believed that the imperial West and Northwest owed their political and moral soundness, their mighty advance in all the

conditions of human happiness, in no small degree to the first schools taught in many a new settlement by some humble, godly woman. Never from her lips was heard a hint that in any respect the former days were better than these. Still she urged with unwavering confidence by tongue and pen that not simply to "unfold the faculties," but to train the character, was the aim of all right education.

In her sixty-seventh year the generation for whom she had labored was fast disappearing. The dearest friend of her youth, the companion of her middle life had gone. Many other voices of friendship and love were heard no more. Widowed, she was left solitary in family connections. But her sympathy in the advance of the Redeemer's kingdom was the perennial fountain of living thought and feeling which kept the shaded paths of age green and beautiful to the end. Too full were the mind and heart of that charity which "seeketh not her own" to leave a moment for repining, and the eye that was not dimmed by tears for herself could look tenderly into the sorrows of others. The comfort she was able to impart to the suffering through her long life grew none the less abundant and precious as she drew near threescore and ten.

To Rev. F. Marsh.

"IPSWICH, March 19, 1860.

"MY DEAR FRIEND: The companion of your life, whom you loved as your own soul, has finished her work and had her dismission. Nevermore will she feel the infirmities of the flesh, nevermore the dulness or the waywardness of the spirit. To our Creator I would give thanks for the evidence that an entrance has been ministered unto her abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. In my youth, when I was occasionally an inmate of your family, my imagination was often occupied on what an entrance into the presence of Jesus must be; how the redeemed spirit must be affected by seeing him as he is, by knowing that he has brought it into harmony with himself, that henceforward our choice, our affection, our joys, will be in entire unison with his, and that we may love, serve, praise, and honor him to all eternity. Since the beginning of the world men have not heard nor seen what the bliss of heaven is. Like the peace of God, Phil. 4:7, it passeth not only the knowledge gained by the senses, but also all understanding. Still, has not God revealed unto us the nature of this blessedness? In tasting that the Lord is gracious, and in being refreshed by drinking from the living Fountain,

have we not sometimes felt that clearer manifestations of the divine character and favor, closer union and more intimate communion, and these continued endlessly, would be just such happiness as we want and all we want? Rev. 7 : 13–17. ['What are these which are arrayed in white robes,' etc.] Our alienation from God all removed by the renewing of the Spirit, our sins forgiven according to the riches of his grace by the blood of Jesus, our souls cleansed from all unrighteousness, our confidence in God entire, our conformity to his will and his image complete, will it not be sweet to unite with ten thousand times ten thousand and thousands of thousands in saying with a loud voice, 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing'? 'He hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. To him be glory and dominion for ever and ever. Amen.'

"'Though as much as we can receive is doubtless revealed, it is true that

> "'In vain the fancy tries to paint
> The moment after death.'

Do you remember what Adelaide Newton says of her longing to see Jesus 'face to face'? What a

loss not to pass through the vale of death and, by this change which our Heavenly Father has appointed, be prepared to behold the glorified body of the God-Man Mediator who is our advocate in the court of heaven! Though our Redeemer has abolished death (2 Tim. 1 : 10) to the believer, he has not taken away its sadness to the survivor. In one sense

"'T is the survivor dies.'

Jesus can enable us to say, 'Whom have I in heaven but thee? and there is none upon the earth I desire besides thee.' When by the grace of Father, Son, and Holy Spirit we shall be prepared, and our time for exchanging worlds shall come, shall we not then be willing rather to be absent from the body and present with the Lord? Will we not now joy in the joy of our loved friend, and give her a sympathy fuller and more sweet and tender than we ever gave her while here in the body?

"But oh, your riven heart! it must bleed, it will suffer. The enjoyment of the domestic affections makes suffering by separation necessary. But we need not murmur. In Hebrews 12 there are truths and precepts for us. In Psalm 119, to which you directed my attention September 12, 1812, we find the utterance of the important truth: 'The entrance of Thy word giveth light.' What

a contrast between the bereaved in a gospel and in a heathen land! 1 Thess. 4:13–18. ['But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not,' etc.] My tender love to such as remain with you. May God show mercy to thousands of generations of your descendants!

"February 9, E. H. [Eben Hale], 14 years, four months old, passed away. 'He was the only son of his mother and she a widow.' The only grandchild of Mr. Banister. The only great-grandchild of Mrs. H——'s [Hale's] mother's parents. Your companion in tribulation,

"Z. P. BANISTER."

July 15, 1860, Miss Catherine Beecher wrote to Mrs. Stowe: "I have had a most charming visit to my dear friend Mrs. Banister. She has been for years my chief resort for counsel and sympathy, and to me seems more like Jesus Christ than any earthly friend I ever knew. She has a strong, quiet, self-reliant common sense, a most elevated habit of communion with our Lord, and a most tender and comforting sympathy in everything that interests the thoughts and feelings of her friends, and she is so well balanced and so clear and discriminating in intellectual and moral perceptions that I always grow wiser by communing with her. The only want in

her character is the æsthetic element and a wider range of reading in that direction.* But no earthly friend is perfect. Jesus Christ has each perfection that we find singly in our friends harmoniously united. 'The One altogether lovely.'"

To Mrs. Phillips.

"NEWBURYPORT, August 26, 1860.

"My Dear and Deeply-afflicted E——: About 11 A. M. your telegram and a most intelligent note from Miss Hinsdale were handed me. I think of the spirit of your husband as enjoying the highest blessing promised by our Lord, to be with him, beholding his glory, like him, satisfied. Is your sympathy with this beloved one still? The union between him and the One who redeemed him is now complete. To-night the presence of that lifeless body is like company in your house; after it shall be laid away to rest till the resurrection morn there will be a loneliness and desolation before unknown. This cannot be told to a fellow-creature. But the God-Man, Christ Jesus, knows it all. His eye is upon you; his presence is with you. Often is he with them of

* We scholars never for a moment thought her deficient in it, though we knew it could be thrown into the shade by her stronger instinct for the right. She was such a realist that she could not enjoy a work of art that contradicted facts, but she appreciated good pictures and good music. E. C.

lacerated hearts, and they know it not. How far was Mary from supposing that Jesus was with her in her anguish! 'They have taken away my Lord, and I know not where they have laid him.'

"I hope you will not so personify Death as to think of him as a grim monster, a tyrant. It is better to realize that He who formed and so long upheld the earthly tabernacle of the beloved one has now taken it down. Your tender, loving companion is not, for God took him. Has He not a right to His own? Is it not for him to say in what part of the universe his creature shall be? Is it not

> "'. . . better to have loved and lost
> Than never to have loved at all'?

"Are you not thankful to the Giver of every good and perfect gift that for so many years yours has been a happy married life? But do not, dear E——, live in the past. Looking moment by moment unto Jesus, receive his lessons. Seek first what you will value a hundred years hence, an inheritance on which you may soon enter. What can I, beloved E——, do for you? How, that I have not yet perceived, can I help you to bear your burden? I mean only as a creature, a poor finite friend."

CHAPTER VIII.

A YEAR ABROAD.

In October, 1860, Mrs. Banister crossed the ocean for a year's sojourn in Europe. It was a year of prized treasures of experience. On the steamer she was one day greeted with delighted surprise by a young French girl who had some years before run away to America from her home in Rouen to avoid a distasteful marriage. She had finally drifted to Newburyport, where her appearance in church caught Mrs. Banister's observant eye. She took the friendless young creature to her house, instructed and cared for her charge till the girl left, after a time, grounded in Christian principles and keenly grateful to her benefactor. Why these lives touched again was apparent afterwards. At Havre Mrs. Banister found in the household of Rev. E. N. Sawtell, then chaplain of the American Seaman's Friend Society, what she was wont to call a "sweet home." Near them, on the beautiful shaded street which high overlooks the harbor of Normandy, lived at that time three members of a family widely known to Christians in France and America, Monsieur

Henri Monod and his sisters, Misses Eliza and Betsy. Their mansion of rich simplicity, banked with roses, geraniums and heliotrope, was the abode of a fragrant, lovely piety. In these circles Mrs. Banister found a rare and elevated companionship seldom put in the way of travellers abroad. Delightful indeed to her were those Saturday evening reunions in the Monod salon. While the ladies wrought some handiwork a chapter of the Bible was read and expounded. Work was then laid aside and a prayer was offered. A cup of tea and some small cakes were then served, and an hour of friendly converse closed the day. The sainted Adolph had, in the respites of his toil, been wont to be among them, and now the brothers Frederic and Theodore from their distant fields came at intervals to tell the home group of loving ones how sped the cause of true religion in France. It was a rallying-point of evangelical Protestantism under the reign of Napoleon III. in the hostile camp of Romanists, atheists, and tourists.

The first stay at Havre was short. She soon proceeded to Paris, joining there a friend, and subsequently a travelling companion who has furnished some recollections of her in this foreign environment.

"Through Mr. Monod we found a home in a

highly respectable French family, the father of Madame Serval having been musical instructor to the children of Louis Philippe. Two young English girls, the nieces of Lady C——, with their governess, were also inmates, and the jolly three-year-old boy Serval, with the thoroughly polite monsieur, completed a most interesting household. Before a week had passed Mrs. Banister had won the heart of the governess and they had enjoyed a quiet hour in our room, Bible in hand.

"One of the first sights she wished to make sure of was the conservatories of the Jardin des Plantes. In this luxuriant wilderness of tropical exotics we spent some hours, wandering afterwards through the rooms where a million and a half of classified specimens of the animal and vegetable world are arranged. They did not fail to remind her of the wisdom of Solomon, who 'spoke of trees, from the cedar-tree that is in Lebanon to the hyssop that springeth out of the wall.' Seated in the avenue of chestnuts, we told each other the little we had learned of the Republican presidential candidate, for it was election day at home. 'Who is Abraham Lincoln? Will he be chosen?' It was eight days before we knew.

"She liked to walk when it was possible, as affording more opportunity for observation, and

I used to fancy that her tall, striking figure in its appropriate fur wrap attracted more than a passing glance of respect from the passers-by. For herself she entered into everything, looked at everything, from the same standpoint as ever. This was to her a new and interesting part of the world for which Christ died. The morning and evening prayers in our room were full of supplications not only for absent dear ones, but for the multitude about us, nor did she ever forget each member of the family under that roof.

"Our visit to the palace of the Luxembourg, where were then conspicuously displayed the famous picture of a prison scene in the Reign of Terror and two immense representations of the marriage of the emperor, and his triumphal entry into Paris, and our day at the Tuileries, restored and regilded from the ruin of '48 for the imperial residence, with its magnificent outlook over the gardens, the leaping silver fountains of the Place de La Concorde, down the Champs Elysées to the Arch of the Star, were occasions of great enjoyment and suggestive remark. At the Louvre in its fifteen separate museums she singled out for attention the winged sphinxes from Nineveh, the portrait of Sardanapalus, the hawk-headed gods and cat-headed goddesses from Egypt, and two pictures, the Marriage at Cana, by Paul Veronese, and

Raphael's Archangel Michael. Her curiosity as to the ceremonies of Catholicism was satisfied by a grand High Mass at St. Roch. Once she attended French Protestant service, where she said she was 'able to join in spirit.' The exquisite architecture of the old Hotel de Ville, as well as its rich and brilliant internal decorations, afforded her high pleasure, as did also the Madeleine. Coming out of this, we were just in time to see a bridal party ascending the steps. Only a glimpse of the young lady's white dress beneath her wraps hinted that it was such, and Mrs. Banister remarked the absence of display, for none but the very wealthy could afford to be married at the Madeleine. One day, lovely in soft autumn light, we wandered among the close-packed tombs of Père-la-Chaise, fascinated by its gloomy trees and historic names, then turned back to the city to stand a while in the garden of an old convent where under a plain flat slab rests the dust of Lafayette. She had told us how, for some hours, she exerted all her ingenuity inventing pastime for the weary and expectant girls when he came to Derry. The beauty of the great parks and gardens seemed to fill her with a calm joy. This was the redeeming charm at melancholy Versailles. After glancing at the acres of gilding, frescoing, and painting within, and longer at the

closet confessional in which Louis XIV. freed his supposed conscience, and at the bed whereon he died, old and miserable, than at anything else, we walked for some time up and down the eight hundred feet of terrace, drinking in the fair scene of world-famed fountains, flights of marble steps, green avenues of statues, and in the distance the shining waters of the Grand Canal. But we did not see the great streams play from these myriad jets on Sunday. The precious historic souvenirs of Fontainebleau, from the dungeon-like chapel consecrated by Thomas à Becket to the small round table on which Napoleon signed his abdication, long chained our attention, but I believe scarcely anything in France gave Mrs. Banister so much delight as our drive through the paths of its miles of forest yellow and brown in autumn's sylvan beauty. Winding under the grand old monarchs of the wood, at every eminence we could look through and over them to distant Paris, and but for these glimpses and the tall crosses in the way we might have thought ourselves in some primeval forest of the Alleghanies. Often her thoughts on what we saw would take shape in a Scripture quotation. When at the Imperial Potteries we were told that the pieces must be burned many times, and that the first painting gives one no idea of the final appearance, 'We are as clay in the

hands of the potter,' said Mrs. Banister. Interest in educational and benevolent institutions was first with her on both sides of the Atlantic. Her face lit up when she was told at the public reading-hall of the library that in the evenings it was crowded with readers, who sometimes waited in the vestibule an hour for a vacant chair, and she certainly enjoyed, in another way, our attempts to find Dr. Watts and Dr. Dwight in the names of writers of all nations cut in red letters all over the exterior of the building.

She carried her habits of investigation into the minutiæ of French housekeeping. Nothing of woman's work or duty was foreign to her. Facts like these gained in conversation always interested: If families live on an expensive scale they keep two servants, usually only one. The best receive twenty francs a month. The breakfast between ten and eleven is prepared by the domestic in a little recess like a closet with two or three pieces of charcoal on a range two and one half feet long. All the kitchen utensils might be put in a bushel basket. The elaborate dinner at six or seven is cooked at a restaurant and sent in hot. Everything to be washed is sent out of the city to the *blanchisseuse.* When sent back you think it has been to the *bleuisseuse.*

"Our survey of a Protestant benevolent institu-

tion showed her in a novel but natural *role*. A pile of ordinary brick buildings inclosing a square was occupied by a number of ladies called Deaconesses. Here they devoted themselves to the education of poor children, the care of the sick, and the reclamation of degraded women. All dressed in black with white caps and were pledged to a certain number of years' service. The children, ragged and dirty, were gathered in a schoolroom, and Mrs. Banister made a short address which was translated to them. There was the same Heavenly Father, she said, and the same precious Saviour, in America as in France, and, young as they were, they could learn to love and serve him. He was always watching to see whether they did right, and was especially pleased with little children who tried to do always the best things they knew how. She had come a long way to see them and would never look on their faces again, but if they grew up good men and women, that was the greatest good she could wish them. We saw the admirable arrangements for the hospital department, the little white cot-beds, the small, neat sleeping-rooms, each with a chair, a stand upon which lay a Bible, and a bed with a down cover. Separate rooms were provided for the care of the scrofulous and a set for the reception of stranger ladies who might be ill in the city. 'So if I should be sick here, would

you take care of me?' asked Mrs. Banister with tears in her eyes. 'Yes, indeed!' said our sweet-faced young guide, with an answering glow. In leaving the visitor did not forget that the place was supported by voluntary contributions. On two special occasions of this kind she was, to her great disappointment, unable to go out. One was the ordination of a missionary to Africa in the obscure chapel of the French Methodists, when the detail of the simple services, where some fifty were present, affected her deeply. That such a call should be heard and obeyed in this apparently godless multitude was a most precious proof of the enduring Word. The other was an excursion to the Salpétrière, an infirmary for aged women, perhaps the largest in the world.

"The evening was passed in recounting particulars we had learned of the immense asylum, its forty-five buildings and more than four thousand inmates, all women over seventy, all utterly penniless; some insane, some bed-ridden, but more scattered in cheerful, chatty groups everywhere, in tidy caps, washing, mending, cooking, doing the work of the establishment. It was great pleasure to go over to her every item of the beds, the laundry, the tables, the statements made that all had meat once a day and a little wine, that Protestants could have Protestant clergymen, that

those who were able could earn some pittance for themselves making sacks and shirts. Her prayer that night for these unfortunates, that they might be comforted and be led to know the truth as it is in Jesus, was one to be remembered. It was almost the last evening in Paris. December 4 she returned to Havre in company with Mr. Monod and his sister, whom she met for the first time. December 18 she wrote, 'On my way from Paris I had some sweet fellowship with Miss Betsy Monod. At her second call we arranged for an hour from 11 to 12 the next day, when we read together the eighth chapter of Romans and conversed on the rich truths there presented. To-morrow is to be our first hour together from 10 in the morning, for studying each Wednesday, for the present, the book of Hebrews.'"

"HAVRE, February 1.

"Must our fair heritage be given to reproach? We had hoped that God would make our American Israel a missionary church. Oh, that it may yet be! If people would pause and be quiet long enough to look at things in their true light, and consider their own good, hopes of better times would be encouraged. There are, however, dark shades to the picture. For thirty years South Carolina has been cherishing a desire to lead in a revolution establishing a distinct confederacy."

"If we go to England I see no advantage in being there earlier than a few days before the anniversaries in May. I care more about seeing some of those English good people than any other of the lions there. Sorry as I should be not to visit England and Switzerland, my only plan is to be in harmony with God in his Word, providence, and Spirit."

The next day after penning these words she was stretched on a bed of violent illness, helpless in a strange land. For three months she did not leave her room. Miss Monod communicated her state March 13.

(Translation) . . . . "She has suffered severely, and the physician speaks of having recourse a second time to a blister. This physician is a young man who has studied thoroughly, and came to Havre a year since provided with the best recommendations from some of the first doctors of Paris. More than all, he is an excellent Christian and treats his patients with special interest. Madame Banister seems to like him much and to have entire confidence in him.

"It is a great relief of mind for us that she has now with her as nurse Mademoiselle E. Bertin, the young French girl who came from America with her, and who is strongly attached to her. It was a great goodness of God that this young

person was not anywhere engaged, and that she was able to come to our dear sick one, who is surrounded with all necessary care.

"Dear Madame Banister has been truly sustained through these long weeks of suffering and of trial. It has been granted to her to accept everything with submission and to commit in peace into the hands of her Heavenly Father the issue of her malady."*

In a note dictated the same day she says, "I have received from others just the kindness that I needed. For more than six weeks I have neither been able to read or write." Three weeks later another dictated note states:

"Since writing you my right limb has been a part of the time quite helpless, and must be moved by our hands. It is now better. . . . My cup overflows with blessings. I have been trying to count them up; they are more in number than I can specify. Family worship, morning and evening, is attended in my room, and is to me an invaluable privilege.

"The seeing of Switzerland is forbidden to me for the present. Do you remember the remark of

* Mrs. Banister often recalled the providing of her travelling companion in Paris, of this physician at Havre, and of her attendant through her illness as among the striking instances of her Heavenly Father's care.

Mr. Henri Monod, when he called on us in Paris? It would be pleasant to look at the beauties and sublimities of the Alps, but this may not be essential to the performance of our work here or to our preparation for another world."

There were hours in these long weeks of helplessness when the cup of consolation she would bear to another trembled in her hand.

To Mrs. P——.

"HAVRE, March 29, 1861.

"The billows of sorrow that at times roll over you are such as have seemed almost overwhelming to many a widow. Can you realize, dear E——, that I know by experience the elements of the feeling that leads the heathen widow to choose to be consumed on the funeral pile with her husband? The object for which we have daily thought and labored is taken from us. To him our life and love were of some consequence, but to whom that remains on the earth is our existence of any importance? But this is what Paul calls knowing our fellow-beings 'after the flesh.' It is God's favor which is life. If he reveal himself to us as our salvation, our portion, our present help, we may rejoice and glory in him in all our tribulations. I hope the Bible truth you relish in Bushnell's Sermons may attach you to heavenly

objects and lead your meditation to heavenly themes. May you serve the Lord in every act, in the cares and labors of your household as well as the guidance of your children.

"I still keep my bed, and write lying on my back."

"It was the first of June when she began to move about. By the middle of July she was so much better that the coveted trip to England was decided on.

"During those last weeks of convalescence the Wednesday Bible study with Miss Monod had become a daily season of prayer. These hours of united communion with their beloved Redeemer and common Father drew them to sit together under His pavilion with great delight. The French girl, Eugénie Bertin, who had by such strange circumstances been prepared to be a nurse by that sick-bed, was led into the way of higher usefulness by daily instruction the last ten weeks of her stay in lessons recited to the invalid. Mrs. Banister then took care to search out for her a larger sphere of employment. She went as a teacher to Malta, and at length married a missionary in New South Wales.

"At our last Sunday service in the chapel Mrs. Banister was much touched at Mr. Frederic Monod's account of a London barrister now in Paris,

who calls those together that will hear, prays and sings, saying he can only speak three words in French to them, "God loves you." To the ties of Christian friendship formed in these months her heart responded ever after. We left Havre July 17. In the morning our pieces of baggage were marshalled with some trepidation before the custom-house officers at Southampton. Upon our word as to contents they were courteously passed. Soon after the tears were seen rolling down Mrs. Banister's face. Her explanation of this extraordinary loss of self-control was, 'They are tears of gratitude, my dear, that it is all so easy.' Our week in the Isle of Wight was one of unalloyed pleasure. The green, graceful downs flecked with sheep, the clumps of umbrageous trees, the embowered mansions and picturesque villages the white cliffs and the purple billows of the bounding sea, were often recalled in after days of retirement and infirmity by her whom they reminded of the heavenly country. Among its precious remembrances was our pilgrimage to the home of the Dairyman's Daughter. As did Legh Richmond, we approached the cottage by a 'little hill shaded with trees,' stopped at a dwelling before which were 'three tall elms,' and saw the hedged inclosure 'where two cows were feeding,' as in the story. Within was the fireplace, unchanged,

by which sat the venerable parents as they talked to the young minister of their great loss, and 'the little window where the ray of the setting sun came in' to glorify her dying face. Like multitudes before us, we followed the way of the funeral procession, and stood by the spot where that child of poverty and heir of God's kingdom was buried in 1801. As we turned away Mrs. Banister said with peculiar emphasis, 'The righteous shall be held in everlasting remembrance.' With scarcely less interest we visited the church at Brading where Legh Richmond preached, the scenes of the short life of the Young Cottager, and her lowly grave, only marked by the trodden grass around it. An excursion to Black Gang Chine was the occasion of a characteristic incident. Mrs. Banister was unable to descend the chasm, but on the return of her companions communicated the information she had gained from the gate-keeper. 'This man has been here twenty years. These walks are all kept in order by him. He has eight children and they live in the little house we saw coming down. The oldest son was at Sebastopol, and was spared to come home, he thinks, in answer to prayer, and has since become a Christian. The pastor of the English church is a very good man, but he cannot tell whether he preaches the whole gospel or not, though, as they are both something of geologists,

they see a good deal of each other. He attends the Wesleyan church himself, hears the pure word preached, and hopes he loves it. His support is from the voluntary fees of visitors. This is sometimes sixpence, sometimes a shilling, sometimes nothing. Once a person gave him a sovereign. It was Queen Victoria.'

"August was spent in London, but she was too weak from her illness to accomplish what she had hoped. Short visits only were made, first to the Zoölogical Gardens, for her enjoyment of scientific collections was noticeable; afterwards to St. Paul's, Westminster Abbey, the Crystal Palace, the Houses of Parliament, and the Tower. She was so much alive when out that one forgot her feebleness at the time. An afternoon at the National Gallery filled us with delight and surprise, but its beauties could not enwrap us from the sharp pricks made by the remarks on all sides over the Bull Run battle, half sneering, half apologetic. 'Indeed, there was some pretty sharp fighting, sir, pretty sharp fighting,' was said with the air of a dog-fight referee. We could not trust ourselves to talk over home matters even when alone.

"All her strength was gathered for the one thing she must see: somewhat of the benevolences of London. A lodging-house for working-girls,

near St. Giles, was first. There they had clean, comfortable beds, fire, lights, the use of kitchen-furniture, the work-room and kitchen to sit in, and board over Sunday, for about fifty cents a week. They must be in before half-past ten—people usually sat up till midnight—do no Sunday trading, be tidy, and bring no company to the house without permission. They could make bed-ticks at twelve cents each (sewing-machines were then unknown), and sometimes help about the work and receive an allowance on their board. Furniture was of the plainest, but immaculate. Some women were gathered to hear the Bible read, to whom Mrs. Banister spoke for some minutes most feelingly. In answer to questions the matron said she felt herself particularly called to the work.

"From this place we crossed over to the 'Boys' Refuge,' once a large carriage-house. These boys were all taken from the street, utterly friendless and destitute. Most of their faces looked old, either from early hardship or early badness. We watched them at their cleaning, cooking, shoemaking, and carpenter-work. Rigid economy of outlay ruled everywhere. A frame in the office displayed the daguerreotypes of former inmates who had graduated and gone into good situations, some in Canada, some in Australia. The singu-

lar tenderness and affection with which the superintendent, Mr. Williams, spoke of them was in keeping with his whole appearance and manner. Never had we seen a more interesting face above bent or straight shoulders. 'They are to have a picnic in a few days,' he said, 'a treat coming once a year.' He accompanied us through a part of St. Giles to the 'Rescue House' in Dudley Street. The swarming misery and squalor of those dens was something horrible. At the Rescue girls could be placed at an expense of a shilling a day for not more than two weeks, till, if desired, they could be taken to some reformatory. The dieting was thoroughly English: breakfast, one-half pound bread and butter, or herring, with coffee; dinner, meat and vegetables, or soup; on alternate days meat or suet pudding; tea, one-half pound bread and butter with tea; supper, one-quarter pound bread and cheese.

"In the streets we noticed boys with red shirts, numbered, like little firemen. These were all shoe-blacks, uniformed, and gathered into lodgings where they were cared for. We were told of evening schools and sewing schools, clothing societies and penny banks and night refuges, and found it would require weeks to see one-half of them.

"A glimpse of home-life was enjoyed in a half-day spent with the family of a retired merchant,

to whom Mrs. Banister had letters from a Southern friend. The couple were portly, wealthy, and childless. Three substantial meals occupied a good part of the afternoon and evening. Their Confederate sympathies were softly ignored by Mrs. Banister's tact, and they were drawn out on the glories of the British Empire. The house was in the once Grub Street, and the lady accompanied us a few blocks off to see the dwelling, by lineal succession, of the poet Milton. In the miserable, dirty court some old hags were washing. We were afraid in the daylight.

"Disappointments from various causes besides her feebleness were frequent. She had a letter to Mrs. Ranyard, the organizer of the first movement to send poor Christian women to read the Bible among their more ignorant neighbors—one of the 'good people' she had longed to see. That lady, on the point of leaving the city, was too much occupied with her half-dozen secretaries to give her any conversation. Strongly desirous of hearing Rev. Newman Hall, she was driven by mistake to Spurgeon's church. He preached 'like himself,' she said, 'forcibly, profitably.' But it was Mr. Hall's last Sunday in London for the summer. None the less she excused the cab-driver. 'He probably mistook Surrey for Spurgeon's,' was her gentle remark. A very long

ride on another Sunday took us to hear Rev. James Hamilton. His brother preached instead of himself. It was a small consolation to be introduced to him after the service. Still another Sunday she missed, from the excessive heat, listening to an eloquent sermon, delivered with great unction, by Dr. Binney, and what was more, hearing the good doctor, fat and somewhat short of breath, pray right heartily for America, the unique instance of our journey. Most keenly of all she felt the denial of her cherished plan to spend some days with Mr. Müeller, going over those orphan asylums at Bristol. It was more to her than all London; but she was too ill. It was the way she took these crosses that impressed us; never a word of impatience or repining. Our last look was at certain graves. Searching out Bunhill Fields, we found a tangled, neglected inclosure, higher than the street, and shut by a rusty, locked gate. Entering we gathered around a flat slab inscribed with the name of Isaac Watts. The long, dry grass almost concealed it. Afterwards we discovered a tablet whereon was carved, 'To the Author of Pilgrim's Progress.' No word beside. For the grave of George Fox we explored in vain. Thence we drove to Cripplegate Church, where rests John Milton. The spot was covered by an immovable pew.

"Next day we were on our way northward, revelling in green fields and gardens and winding streams; through Oxford, the mantled, gray-walled old university town, quiet as a New England village, for the races were in progress elsewhere, and we wandered solitary through college, chapels, and libraries, filling them with ghosts; through Stratford, to the beam-plastered birth-house of Shakespeare; on to Edinburgh, of all the cities we had seen to Mrs. Banister the most fascinating. Standing on the parapet of the Castle, our eyes took in that unrivalled prospect: Calton Hill and its monuments, the arm of the sea, the city, so strangely mingled of handsome modern streets and 'closes' of the past century; and Arthur's Seat, green, rising in the midst. Its places of historic interest: the bedroom of Queen Mary of Scots, the narrow, high-timbered house of John Knox, the churchyard where was signed 'The Solemn League and Covenant,' the house at Morningside where lived Thomas Chalmers, held us with a special charm. Nowhere had Mrs. Banister enjoyed more fully sights and insights of things new and old. In the air, soft as June, we saw Abbotsford and Melrose, and we cast many a loving look behind as we turned towards Glasgow and home.

"The last great disappointment was that she

could not see the Scottish Lakes. It was borne like the rest. A Sunday in Glasgow brought the usual incidents. We wished to hear the Rev. A. Bonar; another preached for him. But it was not to us usual that in those crowded streets we saw only two vehicles the whole morning. One of these took us to Dr. Macleod's church. It was late, and the door was locked. 'You'll not get in,' said our driver as we turned the handles. 'You see, this minister makes a good deal of himself.' But the sexton finally admitted us to standing-room just inside, and we heard the fragment of a powerful discourse. At its close the doctor read the notice of evening schools, and warmly urged all who could not read and write to attend them. That, at least, we should never have heard in America.

"September 6.

"The shores of Britain were fading from our view. Through all these new and varied scenes, in picture galleries or in sight-seeing excursions, she was as earnestly on the watch for service to her Master as in the schoolroom at Ipswich. The daily and nightly season of prayer was maintained, and no untoward event or unjust annoyance ever seemed to shake her sweet confidence in God's guiding love. The benevolence of her nature made itself felt even in the households of

strangers whose tongue she could not comprehend. One of her first acts on reaching home was to send the young English governess in Paris the 'Life of Mary Lyon,' and with Miss Monod she long maintained written intercourse. In hotels and boarding-houses we were never two or three days in the same place that she did not find a way to come at the hearts of the domestics who waited on us and drop gently a loving word for their souls, and not seldom did she meet a feeling response. Several times, in some trying emergency, as when our trunks had not arrived from London twelve hours before the steamer was to sail, and we could not find out where they were, she would say in our room, 'Let us have a little season of prayer;' and, after a few petitions for light and guidance, she would rise perfectly quiet, having committed her way unto the Lord. To journey with her became not only a pleasure tour, but a moral and spiritual training."

CHAPTER IX.

THE SUNSET.

MRS. BANISTER'S life was prolonged thirteen years after her return. A letter written near the end of her journey contains a characteristic judgment of herself as from another's point of view.

To Mrs. P——.

"EDINBURGH, SCOTLAND, August 29, 1861.

"BESIDES having had a long and severe illness I have advanced in age. My memory and judgment are impaired by decrease of bodily and mental strength, and my perceptions are so much slower that perhaps my hearing is less quick than formerly. Failures of this kind must try my friends on my account and on their own. The trials of advancing years are many. Removals by death or by distance give pangs to many a heart, as do a thousand other events. But the decay of our own powers, especially powers of mind, is more keen an affliction to the person who suffers it than many others with which friends and the world generally sympathize. For myself, our Heavenly Father sees that further discipline is

necessary; I receive it at his hand in the hope that he will accompany it with the power of his Spirit. Whether our trial is the loss of friends or of health, of limbs, senses, mental capacity, property, reputation, or employment, it is of divine appointment. Even so, Father, for so it seemed good in thy sight. Let us try to look at the events of this life as we shall ourselves see them in the light of heaven."

Notwithstanding this self-estimate, none who knew her could doubt that her journey had yielded thoughts and impressions that enriched her mental resources ever after. The form began to bend, but the black eyes lost little of their smiles and sparkle, and hearing was never to the notice of others impaired. These last years were full of unabated effort for the highest well-being of all in her reach, of growing ripeness in the sweet graces of humility and love. It remains to gather some reflections of the spirit that illumined the evening-time of loneliness and advancing bodily infirmity. The old family mansion passed to other occupants and she had henceforth no home. There were some weeks of breaking up, "removing from their resting-places papers and various articles, once so useful and so tenderly associated." In this sad task she was "led along step by step, strengthened and comforted." In December she

was established in the hired rooms at Newburyport which were her abode to the end. "My chamber," she wrote, "is large and commodious, the morning horizon and the rising sun and moon in full view, all of which I greatly enjoy."

To Mrs. Phillips.

"NEWBURYPORT, June 3, 1862.

"How many families have been called to mourning! How many wounded men have claim upon our sympathy and prayers! Surely our President, his Cabinet, Members of Congress, and military leaders must fail unless guided and strengthened from above. Upon many of our Christian people has been poured out a spirit of grace and of supplication.

"It has been painful to see so much boasting, so much trust in men, expressed in our newspapers. How long this great nation must be kept in the crucible before it shall be purified is yet to be made known. May each one of us repent, humble ourselves, confess our own sin and the sin of our people, and look for forgiveness from Him who is mighty to save."

"The old homestead and that open field of grass are before my front windows. The great elm, the highest tree in town, in front of this side of the house, has been putting on its most beautiful

drapery; it is an object to enjoy at evening twilight and at other times in my outlook.

"My having been without a companion has opened the way for receiving most valuable kindness from a niece of Mr. T——'s. Such has been my suffering that I chose to be much by myself."

To Miss G——.

"February 13, 1863,

"I am glad you are in school, called to a work an angel might covet. Your pupils could, I suppose, attend to your reading the first chapters of Genesis and talking on the work of each day till they gained a vivid conception that 'God made, owns, governs, and uplifts this world.'

"Miss Fidelia Fisk labored two years for the girls in Persia, bringing them to apply their minds daily to divine truth, before she saw any evidence of their being affected by it. A conviction was growing in her mind that she needed something besides the Bible to exercise their minds upon for the three hours daily which this had previously filled of their efforts. At this ebb of her feelings the power of the Spirit was manifested. Two of her pupils were brought under its influence; others were soon inquiring the way of life. When she left Persia, after a residence of fifteen years, two-thirds of all she had taught

gave satisfactory evidence of union to Christ. All these were disposed to guide others to Him, all were ready to lead their sisters in prayer.

"Missionary work, a work to be done by persons of whom the Saviour said, 'As Thou hast sent me into the world, even so have I sent them into the world,' is the same, whether in Japan, Newburyport, or Cleveland—that is, to lead others to understand and obey the Bible. Am I not as truly under obligation to labor for the salvation of the members of the family in which our Father has cast my lot as I should be if I had been sent here by an association of my fellow-creatures as a missionary? For some months before January 17 I had access to them in a Bible exercise on Sabbath evenings, and last Sabbath they came cheerfully to the same. Ask for me an unction from the Holy One, and for them the power of the Holy Ghost in applying the word.

"At Mt. Rural, Mrs. Hale's family residence, it was my privilege to read the Bible at morning and evening worship. My selections included the call of Abraham and prominent events in the history of the Jews, till their final rebellion in going to Egypt. The hired man and woman, both Americans, drank in ideas as not before and got hold of principles of God's government in the nations. The man commenced reading for himself,

and yesterday told me he had proceeded to Second Samuel. I have this week found he had never seen a map of Palestine and I put a small one into his hand, also Emerson's 'Biblical Outline.' This review has probably been more profitable to me than to any one else.

"For your own relief, spiritually, my beloved friend, I would suggest the careful perusal, daily, of a portion of God's Word, alone and in his realized presence as speaking to you from the written page, sitting under his shadow with steady repose long enough to afford the Lord Jesus opportunity to give you the blessing he waits to bestow. It is his choice to come in and sup with you for the gratification of his own deep love towards you. Rev. 3:20."

In depressing circumstances it was a frequent remark, "Now let us count up our blessings." Letters of this period mention by name the friends who had been with her through weeks of sickness. "Our Heavenly Father, who knows what things we need, is rich in resources. Shall we not remember the five loaves among the five thousand, and how many baskets were taken up?"

To Rev. Mr. Marsh.

"NEWBURYPORT, November 16, 1863.

"In 1852, at the approach of cold weather, on one chilly day a widow lady staying with us said to Mrs. Philippa Brown, 'Do you not dread the winter?' This was said in a desponding tone, indicating a shrinking from present and future discomfort. Mrs. Brown in a most cheerful manner responded, 'No; I don't know that I shall live to see it.' This little sentence has ever since been to me a profitable lesson.

"Miss C. Pilsbury, 71, entered into rest early yesterday. For a long time she had loved me truly and prayed for me daily. I have a sense of loss. Do I really suffer loss by her absence from the body and her presence with the Lord?"

To Miss G——.

"MT. RURAL, February 8, 1864.

"I keep my Sabbath-school class. I do not care in what portion of the Bible the lesson is, every part is so rich. Of late I have had neither question-book nor Bible open for myself at recitations. Stein's 'First Number on the New Testament,' published in this country, explains the Sermon on the Mount as precepts given from the first reception of the divine life, producing poverty of spirit, onward in its advance, as the growing Christian needs."

"June 13, 1864.

"Our Heavenly Father says, 'He that offereth praise glorifieth me.' Is not praise to God appropriate to what he is and thankfulness for what he does? In prayer and in meditation what proportion of mental action should we direct to ourselves and our wants, and what to his character, his words, and his acts? . . . I have been reading 'A Present Heaven,' by Miss Dora Greenwell, of Durham, England, and have a strong desire you should do so at your earliest convenience. We have just finished, socially, in my room, taking an hour daily at evening, 'Chronicles of Schönberg-Cotta Family.' It teaches the way of salvation through the righteousness of Christ as the meritorious cause, and through faith as the instrumental cause, with all the clearness of Luther's Spirit-taught mind."

"September 19, 1864.

"Our united daily prayer-meeting for the country, held from 4 to 5 P. M., in eight different churches in rotation, began May 1 and continued daily till the middle of August; since then it has convened three times a week. I have made it a principle to be rested at that hour and to attend a large portion of the time. In some meetings the entire hour has been given to prayer."

[Among Mrs. Banister's filed papers were a

number of letters written from hospitals at the front during the bloody campaign in Virginia. She had caused copies of them to be made and circulated in order to call out practical sympathy.]

"At the expiration of a year with my Bible-class there came a written request from the female teachers to spend with them an hour weekly. This social time with them is a rich treat and brings treasures for profitable thought."

"December 5, 1864.

"The simple question is, 'Lord, what wilt thou have me to do?' in reference to everything, whether labors for others, the care of our own selves, joining in social worship, in conversation, in plying the needle, or giving up mind and body to rest. 'He knoweth our frame; he remembereth that we are dust.'

"My stay in Connecticut in October and November was made comfortable by kindness. Rev. Mr. Marsh drives to the neighboring towns in his top-buggy. In this he conveyed me here and there. He has lived since 1780. For three or four weeks I had daily a pleasant season with the pupils of my widowed niece. I read portions of the Bible connected with the ancient history they are studying of Babylon, Nineveh, and Tyre. For recreation they practised leaving and enter-

ing a room, shaking hands, being introduced, and especially sitting properly. Into these exercises they entered with spirit and glee. Many were the questions as to proprieties in public places, at meals, and towards their superiors. On my way back I had a most profitable week in the family of Rev. Dr. Anderson, at Roxbury, and another with the Wheelwright sisters before returning to my lodgings. Miss Lyman, of Montreal, has been with me a week. Mrs. F—— and I are reading together with interest 'The Christ of History,' by Dr. Young, of Edinburgh. 'Woman and her Saviour in Persia' and 'Memoirs of Miss Susan Underwood' are worth reading anywhere. 'Attractions of the Cross,' by Samuel Hopkins, I read at Roxbury. For the last year and a half I have been studying the books of Esther, Ezra, and Nehemiah, and reading in connection with them more thoroughly than ever before.

"It does not seem to me strange that chronological clearness is not to be found in the history of our Saviour. This is of minor consideration. I have even doubted the wisdom of making the harmony of the Gospels very prominent in studying the life of Christ. Who he is and what he said and did, his precepts and doctrines, are what make wise unto salvation. If the world could not contain the books narrating all that Jesus did, it

was most natural that four recorders, each confining himself to less than thirty pages, should each omit or mention different events.

"Wishing you grace, mercy, and peace, through our Lord Jesus Christ, I remain, in the best of bonds,

"Yours,

"Z. P. BANISTER."

At the date of this letter Miss Hannah Lyman had just been invited to become the lady principal of Vassar College, which was to open the following September. She referred Prof. Raymond as follows:

"MONTREAL, February 6, 1865.

"Will you not write to my old teacher, Mrs. W. B. Banister, of Newburyport, Mass., formerly Miss Grant, and ask her what she thinks of my adaptation for the post? In my young days she asked me to stand second to herself, and in later years our correspondence has been intimate. She has spent a month in my home, has heard me teach, and to her I have unfolded all my heart. Yet her high sense of responsibility attached to educational movements, and her extreme conscientiousness, will enable her to speak of me as if she loved me not, and her opinion, which I have not yet received, would greatly influence myself."

Prof. Raymond acted upon this request, and reports the result in a letter dated Poughkeepsie, March, 24, 1865.

"My easternmost point was Newburyport, whither I went for the sole purpose of an interview with Mrs. Banister. It was my first meeting with that admirable woman, and I no longer wonder at the ascendency she has been wont to gain over the best natures and most intelligent minds, when brought into close contact with them. It is an intellect to govern the State or adorn the bench, yet informed by a spirit as womanly as it is truly Christian and broadly catholic. I spent some three hours in conversation with her, and was gratified and encouraged to find how far my views, formed in large measure but recently and with so much reason for diffidence, were coincident with and confirmed by her own."

The difficulties of the task set before the first administrators of Vassar College were formidable. Trying to bring into one body under government two hundred pupils gathered without preparation, and this by a faculty of independent Professors without previous cohesion, was a bold experiment. These difficulties were talked over by the friends in that week at Newburyport and were set forth by Mrs. Banister to Dr. Raymond, who thus expressed to Miss Lyman his appreciation of them:

"Mrs. Banister's leading thought on the right way to begin was not a new one, and the earnestness with which she presses it does not in the least surprise me. So far as the sentiments and feelings are concerned, I could six months ago have adopted her entire letter as a transcript of my own convictions and purposes. The enterprise is in a different shape from what I would have chosen." "What I want is your help in meeting these difficulties."

Miss Lyman's qualifications were of the highest order, as the test proved. There was no precedent to guide in the rapid organization. Exactly what the lady principal was to do, and how and when she should do it, was to be discovered by tentative effort. The intercourse between herself and Mrs. Banister had been always affectionate, and during the years when she was holding her responsible position it was most constant and confidential. Mrs. Banister was consulted in every detail of the plans; she felt all the anxieties involved, and watched the steps of her beloved pupil with intense interest and fervent prayers. At Miss Lyman's urgent request she passed two weeks at the college within a month of its beginning.

Her appreciation of the delicate and important duties which would fall to the share of the lady

principal was only heightened by her knowledge of the ordeal of the opening term. For more than five and a half years the communion which brought her into such close but unspoken relation with this great educational institution was most inspiring.

Though her heart had many a pang at the sharp strokes of discipline she saw inflicted, there was the joy of a congenial spirit over the clear-sighted, energetic intellect, the magnanimous unselfishness, and the strong Christian faith that marked Miss Lyman's character. None of Mrs. Banister's letters to her remain. A number passed between Pres. Raymond and herself.

"NEWBURYPORT, August 8, 1866.

"DR. RAYMOND, Dear sir: I rejoice that your life is continued and that in this early course of Vassar College you may labor at giving it a still stronger momentum in the right direction.

"A considerable share of the moulding influence upon the students must proceed from the instructions given to them when assembled in the chapel. Besides the principles and truths presented by yourself, laying the foundations deep and broad, there will be needed in future years, as well as now, the particularizing and applying them by the lady principal. Many practices, that may

seem merely a matter of fancy or choice and free from any moral character, she may in some simple way lead them to bring under the law of love. Forming their manners and character under the enlightened and sweet influence of this law cannot fail to elevate them. To secure this end, time and place must be given for this maternal and sisterly influence as systematically as for any other college exercies. With your appreciation of the results, and with your influence at this stage of affairs, this element may become so established in the institution that by the pressure of lectures, lessons, and other matters it will never be crowded out. This being settled on the same ground as that history or any other study is to have its place, and not being subject to the vote of the faculty, may in time turn the scale in favor of the formation of the best character in distinction from the best scholarship, when, without its being thus firmly settled, it may be inclined otherwise. If at this period of the progress of the college there shall be a failure in establishing measures for meeting this moral necessity, it is not to be expected that hereafter place will be found for their introduction. An old institution may be so changed as to secure higher intellectual culture more easily than it can be to elevate its moral standard. It was the request of Miss Ly-

man that I would send the result of my meditation on this subject directly to you. My visit with her at Nahant leads me to hope that she will sustain her second year of devotion to the college with increased comfort to herself and profit to others."

"With highest respect, yours,

"Z. P. BANISTER."

Dr. Raymond to Mrs. Banister.

"ANGELICA, August 27, 1866.

"MY DEAR MRS. BANISTER: I must not start on my unexpectedly sudden return to Poughkeepsie without acknowledging your kind and suggestive note of the 8th, for which I thank you. If I do not reply at length to such communications from your pen, I beg you never to infer that I do not appreciate them highly, and feel deeply grateful for the sisterly interest which prompts them and the invaluable lessons of Christian wisdom which they embody. The thoughts and precepts in this last friendly note commend themselves fully and strongly to my judgment. They relate to interests of which, be assured, I do not mean to lose sight, and I hope that by the blessing of God they will be cared for in the administration of the college. Do not cease to pray for us, that we may be guided by the wisdom which is from

above while settling the foundations of an institution destined in all probability to exert a momentous influence in the training of American women for generations to come. I am glad you have had an opportunity of conversing with our dear friend Miss Lyman. She has passed through a trying experience and needs the sympathy and counsel you would give. Her faith has at times (I do not wonder) been ready to fail. But light is sown for the righteous, and I think it will soon spring up in her path.

"Again, my dear Mrs. Banister, accept my thanks for your sympathy, counsel, and prayers for our success. I rejoice that God spares your life and strength thus to comfort and encourage those who are succeeding to your cares and responsibilities.

"Your friend and brother in the gospel,

"J. H. RAYMOND."

"Let not thy left hand know what thy right hand doeth" was a principle so rigidly adhered to by Mrs. Banister throughout her life in regard to her charities that there was a possibility of misconstruction of her real acts, more especially as she likewise obeyed the maxim, Never destroy anything which God or man has made till its last value has been exhausted. Shortly before her death, when some misjudgment of her use of

money was made known to her, she said, the tears coming to her eyes, "What can I say? Those who know are all in heaven." There came a time when she could give no more, for her possessions were taken, but as long as anything was lent her she used it as belonging to Him who had bought her with an infinite price. Some investigation has proved that at least the following named societies received sums varying from two thousand to twenty-five dollars during ten years: Jacksonville Education Society, American Board of Commissioners for Foreign Missions, Seaman's Friend Society, Oxford Female Seminary, Cleveland Female Seminary, Society for Promotion of Collegiate and Theological Education at the West, American Home Missionary Society, Foreign Evangelical Society, Monticello Female Seminary, Board of National Popular Education, Christian Alliance, Massachusetts Home Missionary Society, Bowdoin College, American Tract Society, French Canadian Missions, American Congregational Union. To many of these she was a yearly contributor. Her relations, her church and pastor, her indigent pupils, her domestics, many a young woman sent to school, the Woman's Foreign Missionary Society, the ship captain who wanted a library, the retired minister whose expenses had outrun his income,

the poor woman in need of coal, and the missionary's family without a home—these and many others could testify that her gifts were both generously and delicately bestowed. With the general operations of the societies to which she contributed she made herself familiar, particularly with woman's missionary work for women.

After leaving Poughkeepsie Mrs. Banister was welcomed to the homes of a number of her former pupils. Among them was Mrs. Lewis Tappan. She left notes of conversation with Mr. Tappan, a custom with her when much interested in facts gained. An example or two may be of historic value: "What was the Origin of the Free Church movement?" "Five men met at my house and we raised fifteen hundred dollars for a free church, and soon had nine such churches. They all failed because there was not religion enough to sustain them." "I was providentially pressed into the Antislavery movement. Years ago, Dr. —— said to me, 'You will not feel hurt that I do not call upon you to pray.' He requested that I would not present my letter for admission to his church. I was disowned by my kindred. Now I am greeted every day. Dr. —— wrote me, 'Now we see eye to eye.' I wanted him to say, as Dr. Spring did, 'I was wrong.'"

At Newark, in the family of her nephew,

and at Westchester she passed some months. At this time her mind was much occupied with aspects of prophecy relating to the second coming of Christ and the millennial glory, and she wrote many notes of conversations on those subjects.

To Rev. Mr. Marsh.

"WESTCHESTER, January 30, 1866.

"Before the dawn of January 26 my brother's wife breathed her last without a struggle. The services this morning are now passing there. You and I are far advanced in the foreground, nearing the tomb. In a little while may we not expect that Jesus will come and receive us to himself? Before he called us by his grace he had a view of our whole life with all its errors and sins. Does he not forgive once for all, as when he was on earth? Do not our longings to become better that we may be prepared for death partake of self-righteousness? In turning our attention to ourselves, are we not ceasing for the time to look unto Jesus? 'This is the work of God, that ye believe on him whom he hath sent.' My bereaved brother would consider it a favor to see you, but it is not probable either can visit the other. You may offer prayer in his behalf and for his descendants also, and the answer will supply all their needs."

During this year she became greatly interested in the publications of the Repository of Scripture Testimony, Philadelphia, and the Gospel Tract Depository in New York, and sent many hundreds of these and other religious tracts to friends and to young persons who she thought would read them, thus striving to "sow beside all waters." A few extracts from letters will show how the inward renewing went on apace.

"How much better was Isaiah prepared for doing the work of the Lord after the vision he had of Him which led him to exclaim, 'Woe is me!' It was early in Paul's Christian career that he said he was not meet to be called an apostle; when he had advanced in the divine life, he said he was the least of all saints; and when the time of his departure was at hand, that he was the chief of sinners."

"My present fellow-boarders are here but for a short time, and I see little of them except at meals. I am making it an object to become acquainted with our Lord Jesus Christ—what he did for us miserable sinners more than eighteen hundred years ago, what he is doing for us now, what he is ready to do. We should be looking unto Jesus ten or a hundred times to looking within once. 'Recollections of Mary Lyon,' by Fidelia Fisk, is very precious reading; it leads me to

wish to bury myself in the dust of self-abasement."

"The visit of Rev. William Goodell at Miss Wheelwright's on his return to this country was apostolic. Hearing his words gave me a vivid sense of what it must have been for Mary to sit at the feet of Jesus.

"I have often rejoiced that the name of Samson is among the worthies in the eleventh chapter of Hebrews. If one so inconsistent was owned and blessed of God and ranked among those of whom the world was not worthy, which of us may not pray, 'Bless me, even me also, O my Father!'"

To Rev. Mr. Marsh.

"WEST WINSTED, June 10, 1867.

"Should you be called home to be for ever with the Lord before my departure from this world, I shall remember with gratitude that in the same house in which you presented my case before the mercy-seat, September 9, 1812, it was my privilege to be led again, June 4 and 5, by your heart and your words to the Great High Priest. My dear friend, shall we not both of us, during the little remnant of probation, drink freely of that cup which you held to my lips more than half a century ago? In this state of being we can never walk by sight. Rev. A. Tucker, who passed to

heaven from Newburyport a year and a half ago, said, 'The Christian's approach to the unseen world, his nearness to it, give him no insight into the things not seen. It is an awful strain upon faith to come so near the time when everything is to be tested, and see nothing more than one has seen, or might have seen, all his life long; yet none but God knows how great the measure of faith he gives to any.'

"Rev. Adolph Monod, in filial attendance upon his mother in Paris the last week of her life, said to her in reply to her earnest desires for more faith, 'Mother, the promise is to faith simply, not because it is strong, but because it is real, however weak.'

"Dr. Winslow, on the verge of eternity, wrote to me, 'God does not accept you on the ground of a broken heart or a clean heart or a praying or believing heart, but on the ground of the atonement of his blessed Son.' Continue to pray for me as you did when I was ready to perish, and do not fail to give thanks that by your mouth salvation has been offered to lost ones, of whom one is your friend,

"Z. P. BANISTER."

Pres. Raymond had kindly urged her presence at Vassar College in the spring of 1868, but a few days in June were the last she spent with Miss Ly-

man there. At this time her sympathies were largely drawn upon by the increasing illness of Miss Frances Banister, the oldest of her step-daughters. After a protracted and most painful period of disease Miss Banister died in April, 1869.

This seventy-fourth year of her life brought a trial of a different kind. In July she became aware that stocks and securities held in trust by her business agent had been used by him without her knowledge to aid a member of his own family, and that this person had become bankrupt. It called forth inquiry.

"WEST WINSTED, July 23, 1868.

"Mr. ——, Dear Sir: Many thanks for your kind letter. May all your hopes for a favorable adjustment of your affairs be realized. I stand pledged to pay three hundred dollars a year for the education of each of three half-orphan great-grandchildren of my parents. I expected to withdraw this from my principal and thus diminish it. Do you see any way in which this can be done? You will bear with me, dear sir, and allow me to inquire further against whom and with what securities do you hold the notes for one thousand dollars you transferred at my request to Mrs. P—— and the one thousand so transferred to Mrs. F——? You have been patient, kind, and faithful in advising me hitherto, but my own course is so inter-

woven with the bereaved, the desolate, and the destitute that I know not what to do without the light I seek from you. I want to know what is knowable about my funds. At what time or times were those funds loaned to—? When it has been reported to me that you were largely aiding business men in trouble by loaning funds for which you were trustee, I have thought, If it be so, I see not that I have aught to do about it. If I failed in doing all I ought, I hope I may see and repent of it. I believe you will state to me the facts.

'Yours most truly,

"Z. P. BANISTER."

There was mingled dignity, courtesy, and Christian forbearance in the letters brought out by the knowledge that the entire fortune left her by Mr. Banister was lost. It was perhaps no ordinary share of meekness that kept silence when the author of her misfortune congratulated her that she could bear her loss with resignation, having her treasure laid up in heaven. In all this she "sinned not with her lips or charged God (or men) foolishly." At one time, in the closing years of life, a teacher who had been aided in 1837 returned to her the principal and interest of the debt she had been for many years unable to discharge. Mrs. Banister spoke of it as "honey laid up in the rock."

Days of active service were by no means ended. In October, 1868, the Woman's Board of Missions held its first public meeting at Norwich, Conn. A lady from Newburyport was present at that meeting and went home determined to start an auxiliary in her own church. She told her resolution to Mrs. Banister, who urged that a union society be formed, bringing together ladies from all the churches and thus awakening a truly catholic spirit in foreign missions. The final result was that in February, 1869, a union society of thirty-eight ladies from five different denominations was organized. Mrs. Banister was chosen the first president of this auxiliary, and she entered into its work with her old-time enthusiasm and all her energy. Meetings were held quarterly, and during the remaining six years of her life she was absent but three times. To the preparation for these occasions she gave much time, study and prayer. It was her last thought on earth. "Whatever success has been achieved in this society," reports the secretary, "has been due in great measure to her. 'My work will soon be done,' she often remarked to us, 'but I hope you will have the privilege of laboring many years.' It was a great pleasure to be associated with her in this later part of her life."

Practical hints are as abundant as ever in her

correspondence. "It requires self-denying and perservering firmness, together with a submission to having things done poorly, to teach little folks to work." "Transcribing legibly and accurately is an important skill for any child to acquire. They should form the habit of placing a date upon everything they write."

"The late Mr. Davis, who taught some years in Westfield Academy, said, 'Gratitude is a slow plant. It requires fourteen years to grow.' Do not expect to be paid twice for your labor. If you are now rewarded with the approbation of those around and the thankfulness of those for whom you work, look for no reward by-and-by."

"Rev. Caleb Kimball, pastor of a church on Cape Cod, prayed that when the Lord would have him labor there no longer He would so hedge up the way as to make His will apparent. Soon the hedging was clearly shown, and Mr. Kimball quietly withdrew. When our Father says, I will guide thee with mine eye, he means something. Total darkness sometimes shows us where not to go."

"This is a day of great events in heathen and Christian lands. The worldliness of the churches and of the masses of our country is not yet equal to the omnipotent power of Jehovah. The texts

concerning the 'proud heart' and the 'lofty looks' of men are worthy of attention."

"By all means let a literary institution begin small, become modelled aright in its incipient stages, and then have a natural and healthy growth. Only a portion of the funds applied should be invested in material things. Better have means to secure teachers that shall not for a few years depend on the number of pupils for support. It is hazardous to bring many minds together that have guided different institutions and set them to guide one. If the corporate body is not drawn asunder, the friction may prove disastrous to some member. Study the arrangements of Miss Lyon for securing the working together of her teaching forces at the beginning of Holyoke Seminary. Said Archibald Alexander, just before his career closed, to the young ministers at Princeton, 'Mary Lyon had the right ideas.'"

"While you have the use of your feet you can visit the infirm for the good of yourself and them. Rev. Mr. MacMonagles, for several years in California, now preaching here, says he has had his clearest manifestations of Christ and his love when visiting the afflicted, not when alone."

How naturally one turned to her for counsel could be abundantly illustrated.

Dr. Raymond to Mrs. Banister.

"POUGHKEEPSIE, December 15, 1870.

"MRS. Z. P. BANISTER, MY DEAR SISTER: The recollections of my first visit to you at your home in Newburyport at a time when I was pressed beyond measure under the responsibilities of our great undertaking, and of the many helpful and appreciative counsels I received from you, both then and since, are very pleasant to me, and I believe eternity will reveal that Vassar owes more not only to your counsels, but to your prayers, than either of us suspect. The judgment which you then expressed as to the choice of our first lady principal, and which my subsequent acquaintance has confirmed, went far towards determining the question both for me and the trustees. The disease, of which I believe Miss Lyman brought the seeds from Montreal, has steadily progressed, and our beloved friend has received tokens that the Lord is calling for her. Thank God, the prospect has no terrors, but what a loss to us! Is there any one, I find myself asking, in the country or in the world, who can make Miss Lyman's place good? The time has come to inquire most seriously who of all the women in the teacher's profession (or out of it, for that matter) combines in largest measure the qualifications of nature and grace required for this, by far the most important

office in our college. Few have so extensive an acquaintance as yourself, none know better than you just how great and rare are the gifts and graces we are about to lose, and just at what points we must look in a change. Your judgment would be influenced by nothing but a love for the institution and Him in whose honor it is founded. If your mind should be led to any person or to make any suggestion of assistance at this juncture, you will esteem it a privilege to help. Meanwhile pray for our dear sister and for us.

"With sincere respect, your affectionate brother in Christ,

"J. H. RAYMOND."

Very touching were the last pencilled notes of Miss Lyman to her friend: "My work is slipping from my hands. Pray that some one may be raised up to more than fill my place." "No one was ever more tenderly cared for. Think of Dr. Flint coming here!" "Never did I so need your love and your prayers. Every word you write is a comfort." Gradually the flame of life sank in its socket, and February 24, 1871, it went out. Cheering had been the glow of Miss Lyman's love in Mrs. Banister's evening sky, and a sensible shadow fell across that darkening horizon.

Just entering her seventy-sixth year, her thoughts found expression to Mrs. Fletcher:

"At this period of my life, which I never expected to see, I earnestly desire to be divinely taught what is revealed of the finished work of Christ in redeeming and saving his people. Will you pray that I may be brought into union with God? Is he not taking away props that my soul may lean only on him. The Lord maketh the earth empty and waste to individuals in his own way. Oh, the blessedness of those who have entered into the joy of our Lord!"

There were sometimes messages cheering as the song of the first spring birds.

"CHICAGO, March 29, 1872.

"MY DEAR MRS. BANISTER: Among the sweet memories of the past I love to recall the confidence with which you honored me during our six years in Newburyport, the counsels with which you favored me, and which had really more influence in shaping the character of the —— school than those of any of the trustees. From that time to this I believe I have been a better man, with higher, purer, more unselfish aims, for the influence which you then enstamped on my mind and heart. I thank you sincerely and heartily for it. What a blessed privilege it is, this reflective period of old age! How incomplete would most lives be without it—a day that should

close at morn or at mid-noon with no westering sunbeams! . . .

"I am very desirous of receiving a letter from you which will give me some of your ripe experience, your retrospective views of life, and your hopes and expectations of the future.

"Very truly yours,

"W. H. WELLS."

The following closed the earthly intercourse of sixty years:

To Rev. Mr. Marsh.

"NEWBURYPORT, May 8, 1872.

"MY DEAR LIFE-LONG FRIEND: Not having heard of your entrance into the gate where you may see the King in his beauty, I have for some months past wished to commune with your spirit on earth. Since the first of last November I have had in my room a class of intelligent young ladies for Bible study, and have been greatly refreshed by the manifestations of mind and heart in their young and vigorous life as sweetly expressed in their countenances and speech. In the vanishing of many of their difficulties I have seen an illustration of the text, 'The entrance of thy word giveth light.'

"Preparing exercises for them has left me little strength for letter-writing. I have especially

wished to secure your prayers for the power of the Spirit to transform our souls into the image of God. I thank Him for revealing himself to you, in Christ, more and more in these later years of your life. Soon you will see him as he is and be like him. I wish you joy.

"Ever yours,

"Z. P. B."

In June she presided as usual at the missionary meeting, and paid afterwards a visit at what Miss Lyman called the "Saints' Rest, the blessed, beloved Andersons." This time she made there the last of those "Notes of Conversation" already alluded to. They indicate that these occasions were indeed "rich spiritual feasts." One extract at the close only can be given.

"MRS. B——. What are some of the things you anticipate in heaven?

"DR. A——. To be free from sin, to have enough to do, and to do it in the service of Christ. I believe the atonement was for the universe, and that the work in heaven may be like that to be done on earth. Intelligent beings not of our race may be the objects of our efforts. Heaven must be a large place. Each will affiliate with congenial spirits."

over again till it was time to go, while the young man sat by, a silent, interested listener. Both were affected at the adieu, as if they had been together a long time and were finally separating."

So from time to time the grateful heart recorded not only refreshment and upholding from interviews with the friends and companions of her heart, but also these and like items: "Mrs. —— (a pupil at Derry in 1826) will make me welcome at her home;" or, "Mrs. —— (at Ipswich, 1827-1829) cheered me with her presence;" often giving in a few sentences the leading events of their lives, as if the history of every pupil lay mapped in her mind.

To Miss G——.

"NEWBURYPORT, August 9, 1872.

"Miss Lord, with her own carryall and horse, took Mrs. Trask (born 1788) and Mrs. Fletcher (born 1802) over here from Manchester, twenty miles, last Wednesday afternoon. They have left us this morning. It was pleasant for us four to be together once more, and probably for the last time. Our communion was sweet and, I trust, profitable. We spoke freely of that better world to which so many of our loved ones are gone.

"Mr. Lewis Tappan, over eighty, paralyzed more than a year and a half ago, and at present able to read and to enjoy, but not to write, says, 'I am crossing the river of death; but I find there

are islands in it, and I seem to be resting on one of them.' Not long since he remarked to his wife, 'I shall probably drop off suddenly and have no opportunity to give dying testimony, so I will give it to you now. All my reliance is on the Lord. I am satisfied to be in the hands of God, to die soon, or live and suffer, as he pleases. Sometimes I have very bright views of heaven.' His message to me in his wife's letter of yesterday was, 'Give my best regards to her, and tell her paralysis has not reached my heart.'

"After Prof. Upham had a stroke, March 16, he remained unconscious six days, then opened his eyes and uttered distinctly these words, 'My soul abides in God.' He never spoke afterwards. On April 3 he once again unclosed his eyes, a look of surprise and delight came into his face, and he was gone. A collection of his hymns was published last winter. Mrs. Tappan writes, 'In his other books he gives us the theory of holy living; in this we look into his heart and see it.'"

"January 3, 1873.

"For thirty-five years had Miss Louisa Lord, of Ipswich, been to Mrs. Trask a sister, a daughter, a near friend, a nurse, now and then a housekeeper, and a loved Christian companion. She had loved me forty-four years, was as well as usual on the morning of December 11, and at

CHAPTER X.

FOURSCORE AND BEYOND.

In May, 1873, Mrs. Banister had passed some days at South Hadley, where her talks to the pupils, giving them the evidence that Miss Lyon felt she had defects and got the victory in many things after she was older than any of them, were greatly enjoyed. In September she was again for a month the guest of the seminary.

To Miss G——.

"South Hadley, October 29, 1873.

"Three or four times a week I have met the twenty-seven teachers and two hundred and seventy-five pupils here assembled in the morning in the Seminary Hall. Miss Ward, the principal, is worthy of her position. Many of the teachers, a band of loving workers, seem identified with the Institution. Only one of them ever saw Miss Lyon. The wheels of this magnificent machine move on without much apparent friction and the Spirit of our Lord among teachers and taught is manifest. The earnest attention of these hundreds to thoughts communicated to them

has been sufficiently inspiring to awaken associations and bring forth from the treasure of the heart old things that do not change in value from generation to generation."

When this aged pioneer in the cause of the education of women sat on that platform, how the hours spent in that Ipswich boarding-house a half-century before, hours of talk and prayer with her associate over an endowed school, must have come back! She alone in the world knew the process by which that soul had been led on till it found expression in the hallowed institution around her. A quarter of a century she with whose name her own had been linked so long had slept under the white tomb in sight of her window, and here, as the bells rang all day long, she knew they were calling "the series," the recitations, the sections, the teachers' meetings, the Seminary Hall talks, the Calisthenics, the study-hours, the prayer-meetings, the accounts, the silent hours of the dear old Ipswich school. Two women shall be grinding at the mill; the one shall be taken and the other left.

This last message, spoken in pain and infirmity to the pupils at Holyoke, was the same she had long ago enforced; but it was mellowed by a more tender love, it was to rouse to wider plans of action, it was more utterly emptied of self. God

had chosen to discipline her by means as inconspicuous as they were severe. If she had come off conqueror, there were none to know it save the spiritual presences which must have attended at her side.

Interest in others and in the great cause was unabated. To Prof. Joseph Emerson: "May you labor in Beloit College for twenty-five years longer. I once related to your father a statement I had read, that more than half the good done in the world was performed by persons under middle life. 'Possibly that may be so,' he replied, 'but Dr. Dwight after the age of sixty did as much good as an army of common men."

To another friend: "Spare yourself to bless the world by a life of faith, love, and obedience to a good old age. People do good by what they are.

"We have no power of susceptibility to spare from work to which the Master calls us, and we cannot afford to spend it in joy or sorrow any farther than He would in like circumstances."

There was an unconscious revelation when she signed herself "Your aged and happy friend," and at another time wrote, "On all my way from South Hadley extra favors were so abundant as to make forcible the figure 'He shall cover thee with his feathers.'"

On her eightieth birthday a number of her

friends gathered in Boston and placed in her hands a sum of money to furnish a room called by her name in the Home of the Woman's Board of Missions in Constantinople. It was the united commemorative offering of pupils scattered far and near. Never was a surprise more delightful. In her response she told them they could not have chosen an object more dear to her heart, and and in closing gave her blessing, in true apostolic spirit and style, not only to those before her, but to their children and to all with whom they stood in close relations, invoking on them and theirs the grace, mercy, and peace of God in this life and the next. To those present time was annihilated; it seemed to them that but yesterday they were schoolgirls under her charge, and that when they should next meet, though a hundred years hence, it would be but to-morrow. Mrs. Elizabeth Darling Ballantine, after thirty years of missionary life in India, had passed away just before this fondly-anticipated reunion. "Next to my father and mother," she had said, "I owe whatever good I have done more to Miss Grant and Miss Lyon than to any one else."

Many letters expressing the same feelings accompanied the joyful gifts. "I should love to be with you," wrote one of the "girls." "I can imagine you sitting in a big chair looking as nice

as ever, and troops of people going in and out, all doing the proper thing. And here come the Doctors of Divinity, and they shower upon you the agricultural texts about the 'fading grass' and 'the blossoming almond,' and especially the 'ripe shock of corn.' You know I never could moralize, but only remind you the Hebrew scholars say there are five negatives in that promise, 'I will never leave thee nor forsake thee.'

"My husband sends a great deal of love. Probably he will never know how much he owes to you in forming the character and manners of his wife."

In another hand was added: "Your friend J——'s husband does indeed thank you for your contribution to those qualities of mind and heart which now for six and thirty years have enriched and adorned his life, and joins in the congratulations of the day."

Within a month of her decease Mrs. Banister confided to Mrs. S. L. Bowker that the reunion and souvenir had been a revelation of love on which she had feasted ever since.

A beautiful wreath of flowers painted by the hand of the widow of her old pastor at Norfolk, Mrs. Dr. R. Emerson, of Rockford, Illinois, had come to her that day.

"I beg you," she wrote in acknowledgment,

June 17, "to accept the deep response of my heart for the gift—for the love that conceived, for the head, heart, and hand that executed it. Years ago, when you said to me that your children were partly mine, I seized upon the idea that they were mine to cherish in thought and emotion. That any one of them should ever be mine as your son Ralph has proved himself to be has been a revelation of the One 'able to do exceeding abundantly above all we are able to ask or think.' I rejoice that our God shall supply all your need, according to his riches in glory by Christ Jesus. Refreshed by remembrance manifested, I am doubly yours."

In the last written expressions to be here quoted appear the dominant traits of her life.

To Miss ——.

"NEWBURYPORT, August 27, 1874.

"I have this morning finished the reading of Hebrews 11, with Scott's Notes and Observations, which I have found so deeply interesting and profitable I have a desire that, alone with God, you should read and carefully consider the facts and principles there recorded, God's testimony for our instruction. Possibly you may give one character after another to your pupils to study, and then talk to them morning by morning on this chapter. They can give attention to the biography of

the different persons mentioned, and be led to understand that the faith of these descendants of Abraham made unseen things as real as is substance to sense, and enabled them to 'endure as seeing Him who is invisible.'"

The time of her departure was at hand. In September and October she had been a few days in Connecticut and then with the Andersons, whence she wrote, November 9: "In my host and hostess there is manifestly a delight in bringing forth the fruits of faith on earth resembling the service of the ransomed above." Afterward, in the house of Rev. J. P. Cowles, at Ipswich, she found her wonted inspiring communion; "not for many years had she seemed more full of life," occupying herself all day with her pen or with her needle, and especially gathering facts about Antioch for the quarterly missionary meeting, December 7. Returning to Newburyport, she arranged to spend some weeks with her step-daughter before the seclusion and solitariness of the winter. Attendance on public Thanksgiving services and a visit to an aged woman who had once been a domestic in her family ended her activities. "I do not know when I shall have another opportunity," she replied to an affectionate remonstrance from her daughter against incurring so much fatigue. Soon after her return her heart began to fail in its action.

Paroxysms of distress, at first somewhat alleviated by remedies, became more and more violent. For six days the conflict went on. She ceased to breathe the morning of Thursday, December 3.

Through this long dying scene she was calm, natural, collected to the end. For two days she would have no medical attendance, and wrestled with her pain, bearing it in enforced silence, lest others should lose sleep on her account. Hours after the doctor could find no pulse she was as busy dictating last messages and making final disposition of her affairs as she had ever been in her life.

She had often said she had no fear of death, but could not look on an exchange of worlds without awe, and at first believing her recovery possible, she seemed to bring her mind slowly to the certainty that eternity was near. The rock of God's everlasting righteousness was that upon which her soul rested as it had done from the time when she first found Him. "All things are yours," whether Paul or Apollos or Cephas or the world, or life or death or things present or things to come, and ye are Christ's and Christ is God's," were words that dwelt on her lips.

Turning to one at her bedside, she asked, "Did you ever notice how little is said in the Scriptures of the sickness and death of God's chil-

dren?" On the last afternoon, when billows of pain were sweeping over her, she said, "I am in such distress I cannot think; I have to trust in the dark. It will all be right, for God reigns." In the simple words of prayer offered at her bedside she gave no sign of joining; but during the closing hours repeated them again and again: "Christ promised He would come for us, but he did not tell the way he would come." Her voice was clear to the last. "It is well, it is well," fell upon our ears in the old familiar tones. At almost the verge there was an exclamation, "Oh, for rest! the rest of God." "As the Lord will," was the last quiet, steadfast utterance as the tongue was silenced in death.

In her simple coffin, with its one wreath, the lips still seemed ready to say, "It is all right, for God reigns." "I would not live alway," they sang softly over her in the church where she had long worshipped, and then laid her to rest with her husband and his kindred in the beautiful cemetery at Newburyport.

Her plans as a Christian educator, moulding her own generation, are still the type of many institutions in our time. They have trained workers who have largely aided to open the present era of woman's active benevolent operations, and are now meeting its responsibilities.

The ideal of womanhood of which through her

long life she was so largely a realization was a legacy of great value; the example of Christian humility and resignation which, ripened by advancing years, beautified an old age of disappointment and loneliness, was a bequest more precious still.

To the teacher her words of spiritual wisdom may be an inspiration and a guide; to the burdened one struggling for submission under open or secret trials there may come a strengthening voice from the soul-life of one child of God who learned in these to say, "My Father, it is thou; do with me as thou wilt!"

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